A CABINET OF JEWELS; OR A GLIMPS OF Sions Glory.

Written by *WILLIAM DYER*, Late Preacher of the Gospel at *Chesham* and *Chouldsbury*, in the County of *Bucks*.

Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein, for the time is at hand, Rev. 1. 3.

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A CABINET of JEWELS; OR, A GLIMPS of *SIONS* GLORY.

I. First, Loath Sin, and leave Sin.

HE *that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy*, Prov. 28. 13. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, 1 John. 1. 9. There must be a falling out with our sins, before there be a falling off from our sins; there must be a loathing of sin in our affections, before there be a leaving of sin in our conversations. Oh is it not a thousand times better to part with sin, though never so sweet, then to part with God, and Christ, and Heaven? One of them you must do. One sin will damn a soul out of Christ, but no sin can

damn a ſoul in Chriſt; Sin is the evil of evils, it is worſe than the Devil, for it is that that made the Devil to be a Devil: Oh the love of ſin, and the lack of grace, will ruin and deſtroy your ſouls for ever: It is better not to be then to be a ſinner; better to be no people, then not to be the Lords people. Oh therefore kill ſin that ſin may not kill you, mourn for ſin, and flee from ſin: Do not commit new ſins, but repent of old ſins. Ezek 36. 31. *You ſhall loath your ſelves in your own ſight for your iniquities.* Oh poor ſoul, haſt thou not ſerved the fleſh and the Devil long enough? Yea, haſt thou not had enough of ſin? Is it ſo good to thee, or ſo profitable for thee? Oh what a place will you be ſhortly in of joy or of torment! Oh what a ſight will you ſhortly ſee in Heaven or Hell! Oh what thoughts will ſhortly fill your hearts with unſpeakable delight or horrour! What work will you be employed in, to praiſe the Lord with Saints and Angels, or to cry out in fire unquencheable with Devils? Oh therefore, die unto ſin, confeſs it, mourn for it, and be aſhamed of it, hate it, and loath it, and flee from it as from a Serpent; and though your ſins are more than you can number, yet they are not more than God can pardon.

II. Secondly

II. Secondly, Put off the old man, and put on the new man.

Lye not one to another, ſeeing you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him, Col. 3. 9, 10. *And that ye put on the new man, which after God is created in righteouſneſs and holineſs*, Eph. 4. 24. *For in Chriſt Jeſus neither Circumciſion, availeth any thing, nor uncircumciſion but a new Creature*, Gal. 6. 15. *As new born babes, deſire the ſincere milk of the word, that ye may grow thereby*, 1 Pet. 2. *Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold all things are become new.* 2 Cor. 5. 17. A new underſtanding, a new will, new deſires, new love, new delights, new thoughts, new words, new company, and a new converſation; he is not what he was before. Oh dear friends, be new creatures, that you may be glorious creatures: We can call nothing in Heaven ours, till Chriſt be ours, without Regeneration there is no Salvation. *Verily, I ſay unto you, except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven*; John 3. 3. *Verily, Verily, I ſay unto the, except a man be born again, he cannot ſee the Kingdom of God.* You have heard much of God, Chriſt, and Hea-

ven with your ears, but this will not bring you to Heaven, unleſs you have much of God, Chriſt, and Heaven in your hearts. You muſt be able to ſay, I was once a ſlave: but now a ſon; once I was dead, but now I am alive; once I was in darkneſs, but now I am light in the Lord; once I was a Child of wrath, an Heir of Hell, but now I am an heir of Heaven: once I was under the ſpirit of bondage, but now I am under the ſpirit of adoption. A true believer lives in the Lord, 1 *Theſ.* 1. 1. On the Lord, *Rom.* 1. 17. *Luke* 20. 38. From the Lord, *Joh.* 6. 57. To the Lord, *Rom.* 14. 8. With the Lord, 2 *Cor.* 13. 4.

III. Thirdly, make your peace with the Prince of peace.

Iſa. 9. 6. Pſal. 2. 12. *Kiſs the Son, leſt he be angry, and ye periſh from the way: When his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* O do not lift up your hand againſt the Son, but kiſs the Son.

Let his will be your Rule;
His Spirit your Guide;
His Precepts your Practiſes;
His Decrees your Delights;
His choſen *Ones* your choiſeſt *Compan-*
on.

Sub-

Submit to his Goſpel and Government, Oh Sirs, make your peace with God.

There is a fourfold peace.

Firſt, There is a peace external: this peace is with Men.

Secondly, There is a peace ſupernal: that is peace with God.

Thirdly, There is a peace internal; that is peace with Conſcience.

Fourthly There is a peace eternal: and this is peace in Heaven, Pſal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

If you have peace with God, the world and the Devil cannot hurt you: *And upon the Glory ſhall be a defence, Iſa.*4.5. Believers have God for their guide and guard; he that meddles with the Saints of God aſſaults God himſelf, Zech.2.8. *He that toucheth you, toucheth the Apple of mine eye.* He that lifts up his hand againſt them, lifts up his hand againſt God; though they have many enemies, yet they have one friend that hath more ſtrength than all their enemies. A ragged Saint is dearer to God, than a glittering Emperour that wants grace. Oh make your peace with the Prince of peace, that in this life you may have aſſurance of eternal life, that eternal death may not be your portion in the other life.

IV. Fourthly, Make Religion your main business, and not a by-business.

Wherefore the rather, brethren, give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall, 2 Pet. 1. 10. *Work out your salvation with fear and trembling,* Phil. 2. 12. *But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you,* Mat. 6. 33. Oh, why is the glory of this World so much regarded, but because the glory of Heaven is so little minded! Oh what is an Earthly Kingdom in comparison of the Heavenly Kingdom? The Angels themselves, though they are glorious Spirits, yet they are ministring Spirits.

Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious Souls? *And he sent forth his Servants to call them that were bidden to the Wedding, and they would not come: again he sent forth other Servants, saying, tell them that are bidden, Behold, I have prepared my Dinner; my Oxen and my Fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, another to his merchandize,* Mat. 22. 3, 4, 5.

Wretched Worldlings make Religion a by-business; they will hear, read, and pray

when they have nothing else to do: O that such men did but know what everlasting glory, and everlasting Torments are; would they then do as they do? Oh that they did but know the worth of their Souls, and the want of a Saviour; the shortness of their time, and the greatness of their work: would they then neglect God, and their own souls, as they do?

O Friends, let me beseech you to whom I write, to make Religion your main business; hearing, reading, praying, believing, and doing your main business. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed,* John 6. 27.

V. Fifthly, Do nothing in this world but what you can answer in another world.

For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. *In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel,* Rom. 2. 16. *He hath appointed a day, in which he shall judge the world in righteousness by that man whom he hath ordained,* Act. 17. 31. *For God shall bring every work to Judg-*

ment, with every secret thing, whether it be good, or whether it be evil, Eccl. 12. 14. Oh for the Lords sake, my dear Brethren, let nothing be done by you in this world, but what may be answered in another world.

Many men do that in this world which they cannot answer in another world; Now they contemn God, blaspheme God, rebel against God, go a whoring from God, and persecute the beloved of God, instead of protecting the Saints, imprison the Saints, and are more for crushing them then comforting them: instead of visiting them, vilifie them; and instead of affecting them, afflict them *and eat them up as they eat bread,* Psal. 4. 4. And will not suffer them to worship the true God in spirit and in truth, but

Mock them, *Heb.* 11. 36.
Threaten them, *Acts* 4. 29.
Accuse them, *Acts* 24. 5.
Slander them, *Mat.* 5. 11.
Curse them, *Mat.* 5. 44.
Beat them, *Acts* 5. 40.
Imprison them, *Acts* 4. 3
Plunder them, *Heb.* 10. 34.
Banish them, *Heb.* 11.
And murder them, *Rom.* 8. 36.

All this the poor innocent suffer, while swearing, cursing, whoring, robing, blaspheming drunkenness, and gluttony, and

manner of debauchery, yea, murder it self walks unpunished in the streets, and only *he that departs from evil, makes himself a prey.* What wonder then, if such as these shall one day hide themselves in Dens and Holes *and cry to the rocks and mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb?* Rev. 6. 15. 16. Oh what will persecutors of godliness do, *when Jesus Christ shall appear in flaming fire taking vengeance on them that know him not and obey not his Gospel?* 2 Thes. 1. 8. Will they not be dumb and speechless, and have never a word to say for themselves, as that man that had not on his wedding-garment? *Mat.* 22. 12.

But oh beloved, *Let that grace that hath appeared to all men, teach us to deny ungodliness and worldly lusts that we may live soberly, righteously and Godly in this present world,* Tit. 2. 11. 12. following the Lamb, resisting Satan, shunning sin, and separating from the evil world.

VI. Sixthly, Make the *Word of God* your Rule, and the Spirit of God your Guide.

To the Law and to the Testimony: if they speak not according to this Word, because there

is no light in them, Iſa. 8. 29. *we have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day dawn and the day-ſtar ariſe in your hearts*, 2 Pet. 1. 19. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*, 2 Tim. 3. 16. *Howbeit, when the Spirit of truth is come, he will guide you unto all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak; and he will ſhew you things to come*, John 16. 13. The Scripture is a Rule before us, to ſhew us where we muſt go: the Spirit is a word behind us, to enable us to go according to the Directions of that Word: The Word of God is a Compaſs, by which we are to direct our Courſe; the Spirit is the great Pilot, that ſteers us in this courſe. We have no eyes to ſee the Word, till the Spirit enlighten them; we have no ears to hear the Word, *till the Spirit open them*; we have no hearts to obey the Word, *till the Spirit bow and encline them*. By the *Word of God* we know the mind of the Spirit; and by the efficacy of the Spirit, we feel the efficacy of the Word; The Word of God ſhews us the way, and the Spirit of God leads us in that way which the word points out.

The

The Spirit of God is able to expound the Word of God, and to make it plain to our underſtanding. The Holy Ghoſt is the Churches interpreter; He gives the Scripture, and he can reveal unto us the ſence and meaning of the Scripture. The Word is Gods Counſeller, to diſcover the path in which we are to walk; the Spirit is the Counſel of God, that teacheth us how to walk in that path. The word is a Chryſtal glaſs, which ſhews us our duty; the Spirit gives us ſight to ſee our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouths, we ſhould never have arrived at the fair Haven of peace. *Auſtin* calls the Scriptures, *The Epiſtle of God to the creatures*, by which we underſtand the very heart of God. God Almighty hath in the ſacred Scriptures, as it were unbowelled himſelf, and unfolded all his Counſel to the Creatures, as far as it is neceſſary to be known, for their direction and guidance to everlaſting life.

There be many that walk by falſe Rules.

Firſt, Some by Opinions.
Secondly, Some by Cuſtoms.
Thirdly, Some by Providence.
Fourthly, Some by Conſcience.
Fifthly, Some by their own Reaſon.

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Seventhly, Some by their lusts.

But, O my dear Friends, let me beseech you to walk by none of these false Rules, but keep close to the Word and Spirit of God.

VII. Seventhly, Be faithful and fruitful. *Therefore, my beloved Brethren, be ye stedfast and unmoveable, alwayes abounding in the work of the Lord, for as much as you know your labou is not in vain,* 1 Cor. 15. 58. Every tree that beareth not good fruit is hewen down and cast into the fire. Christians must be fruitful and not slothful: See that you bring forth good fruit, and much fruit.

First, *Sincerity:* Which is not a single grace, but the soul of all graces. *Behold thou desirest truth in the inward parts,* Psal. 51. 6.

Secondly, *Humility:* A grace most prevailing with God for the obtaining of all graces. *Take my yoak upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Thirdly, *Prudence*: The patient Christian is the best for waiting, but the prudent Christian is the best for working: *Be ye wise as serpents, and harmless as doves,* Mat. 10. 16. We must have innocency with our wis-

wiſdom, elſe our wiſdom is but craftineſs; and we muſt have wiſdom with our innocence, elſe our innocency is but weakneſs: We muſt have the harmleſneſs of the dove, that we may not wrong others; and we muſt have the prudence of the Serpent, that others may not abuſe and circumvent us: Not to wrong the truth by ſilence, here is the innocency of the Dove; not to betray our ſelves by raſhneſs, here is the wiſdom of the Serpent.

Fourthly, *Patience*: *Here is the patience of the Saints*, Rev. 13. 10. Rev. 14. 12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *Self-denial*: *If any man will come after me, let him deny himſelf, and take up his croſs and follow me*, Mat. 16. 24.

Be faithful in your promiſes, and in your purpoſes; be faithful to the wayes of God, and cauſe of God: Oh do not begin with the Lamb, and end with the Beaſt, but *be thou faithful unto death, and I will give thee a Crown of life*, Rev. 2. 20. Keep your Lights burning, your Lamps ſhining, your Loyns girded, your Conſciences wakened, your garments unſtained, and your Spiritual Armour conſtantly on, and cloſely girt.

VIII. Eightly, Have a care of reporting,

ing, and believing the worlds reports of the people of God.

Those that have a good Conscience, have not alwayes a good Name. The People of God in this life are called by the wicked the troublers of *Israel*, Seditious, Rebellious, & what not? An old device of that old Serpent, to perswade the troublers of *Israel*, upon *Elijah*, the Chariot of *Israel*, 1 *King*. 18. 17. 2 *King*. 2. 12. *Jeremiah* for speaking against their sins and wickednesses, and denouncing Gods judgments against them, is judged worthy of death, *Jer*. 26. 8. 9. So *Jer*. 38. 4. The wicked Nobles petition the King to murder him, under the pretence that he sought not the good of the People, but the hurt. So *Amos*, for speaking against the Abominations of the Kings Court, is charged with Treason against the Kings person, *Amos* 7. 10. 13. So *Paul* and *Silas*, for preaching up the Kingly power of Jesus Christ, are accused by the envious *Jews*, and rude multitude, for turning the world upside down, and breaking the Decrees of *Cæsar*: Yea, Christ himself had this laid to his charge: Mark what the *Jews* says of him: *And they began to accuse him, saying, we found this Fellow perverting the Nations, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King.* Luke

Luke 13.2. *Math.* 27. 18. And for this have the ſervants of God in all Ages been accuſed and perſecuted, killed and ſtoned, *Mat.* 27. 37. *Acts* 7. 52. Now if they did ſo to the green Tree. no wonder if they do it to the dry. If the Lord and Maſter was called an enemy to *Caſar*, no wonder if thoſe of his houſhold be called ſo; Our integrity will not ſecure us from infamy; the choiſeſt of Profeſſors have had black marks in the worlds Calendar. It is uſual for thoſe, who live in Treaſon and Rebellion againſt the King of Heaven, to ſlander his Servants with Treaſon and Rebellion againſt the Kings of the Earth.

But, my dear Brethren, take heed of this; For as the death of the Saints is precious ſo the names of the Saints are precious in Gods account. The world will father a hundred lyes upon the Lords people. *Men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*, Mat. 5. 11. 2 Tim. 2. 9. Wicked men hate them moſt, that God loves moſt; but God will roul away the reproaches of his people, he will cauſe their innocency and righteouſneſs to break forth as the Sun at Noon-day, and their names ſhall be in everlaſting remembrance. Yea, at that great day, God will clear their innocency

cy before men, and Angels, and all the World.

IX. Ninthly, Keep in with God, now men are out with you.

But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works, Psal. 73. 28. He that dwelleth under the shadow of the most High, no Plague shall come nigh him. *He will give his Angels charge over thee*, Psal. 91. 10. *Though the fig-tree should not blosſom, and there be no fruit in the Vine; though the labour of the Olive should fail, and the fields shall yield no meat; the flock should be cut off from the fold, and the herd from the stall: yet I will rejoyce in the Lord, I will triumph in the God of my salvation*, Heb. 3. 17. 18. *The Name of the Lord is a strong Tower, and the righteous runneth into it, and are safe*, James 4. 8. *Draw near to God and he will draw near to you*, This is a great Comfort to the people of God, though they be as *Lillies* amonst *Thorns*, and as Sheep among Wolves that they have a God to go to. *Come, my people, enter into thy Chambers, and shut thy doors about thee: hide thy self as it were for a little moment, untill the indignation be overpast*; Isa. 26. 20. Let the world frown, and friends forsake you, God

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sweeten all your enjoyments : keep in Gods way, and you will be sure of Gods protection : Do you keep Gods precepts, and God will keep your person : Do what God commands, and avoid what God forbids, and then you need not fear what men can do unto you. If you would have God to take care of you, you must cast your care upon God, wait on him, and walk with him, obey his Precepts, and believe his Promises.

Oh Beloved, Let wicked men fall out with us, and hate us, and reproach us, and punish us as much as they will, if we keep in with God : therefore, my beloved, above all things get communion with God, and keep communion with God ; communion with God will yeild you two Heavens, a Heaven upon Earth, and a Heaven after Death : All Saints shall enjoy a Heaven when they leave the Earth, some Saints enjoy a Heaven whilst they are on the earth. He enjoyes nothing that wants communion with God ; he wants nothing that enjoyes communion with God.

X. Tenthly, Live above the love of life, and the fear of death.

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake

shall

ſhall find it, Mat. 16. 25. *If any man come to me, and hate not his Father, and Mother and Wife and Children, and* Brethren *and Siſters yea and his own life alſo, he cannot be my Diſciple*, Luke 14. 16. He that loves Chriſt more than his life, will be ſure to ſave and to keep both. He that goes out of Gods way to avoid danger, ſhall certainly meet with danger. *Ye are not your own, for you are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are Gods*, 1 Cor. 6. 19, 20.

My dear Friends, Let us live above ſuffering, and fears, though we cannot live without ſuffering: *In the world you ſhall have tribulation; but be of good chear, I have overcome the world.* I have overcome the world in you, *John* 16 33. He that loves Chriſt above his life, will let life go rather than Chriſt.

Conſider my beloved, Chriſt, and the cloud of Witneſſes and Martyrs that are gone before, and paſſed over, and through all thoſe floods, and ſafely arrived to ſhoar, and are now in Heaven with God, and Chriſt, and holy Angels where there is fulneſs of Joy, and Pleaſures for evermore. *Thou wilt ſhew me the path of Life: In thy preſence is fulneſs of Joy, and at thy right Hand there are pleaſures for evermore*, Pſal.

16.

16. 11. Oh the Joy that they enjoy! Oh the Rivers of Consolation that flow from God! *Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell amongst them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat; for the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes*, Rev. 7. 15, 16, 17. Who are they that have all this honour, and glory, and joy, and blessedness in Heaven: For this, see ver. 14. *These are they which came out of great tribulation, and have washed their robes, and made them white in the bloud of the Lamb.* The sweetness of the Crown which believers shall receive, will make them amends for the bitterness of the Cross they carried.

XI. Eleventhly, Desire better hearts, more than better times.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee: Jer. 4. 14. *For out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witnesses, blasphemies*, Mat. 15.

19. *The heart is deceitful above all things, and deſperately wicked, who can know it?* Jer. 17. 9.

Oh Beloved, inſtead of reforming, we are complaining of wicked men, more than o wickedneſs; of Their cruelty, more tha Our Apoſtacy; of their injuries againſt us more than our injuries againſt God. We pon too much upon ſecond Cauſes, or complai of Inſtruments, not of our ſelves. We hav been a long time in ſinning, and we ha need be a long time in repenting: the time had not been ſo bad, had we not been ſ bad; and the times would ſoon be bette if we were but better.

Alas, Beloved, we have ſinned ſuch ſi as unrighteous men could not ſin; again the cleareſt Light and deareſt Love: t better God hath been to us, the worſe w have been to him: he hath loaded us wi his Mercies, and we have wearied him wi our ſins: Oh let us blame our ſelves mor and the times leſs: Let us turn unto t Lord, that he may turn to us in Love a Mercy: Let our hearts go out to him, t his heart may come unto us. Oh begg cry for better hearts, that you may ſe God better; for broken hearts, for ſinc hearts, for that is it God looks at, and c for; *Prov.* 23, 26. *My Son give me thy hea*

Our hearts are alwayes out of tune to ſerve God, but never out of tune to ſerve ſin: for if we had never ſo good times, and not good hearts, it would rather hurt us, than bleſs us.

XII. Twelfthly, grow downward in humility, and inward in ſincerity.

Unto me, who am leſs than the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearcheable Riches of Chriſt, Epheſ. 3. 8. *And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf ſhall be exalted*, Math. 23. 12. *Put on therefore (as the Elect of God holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering*, Coloſ. 3. 10. *Be cloathed with humility, for God reſiſteth the proud, and giveth grace to the humble; humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time*, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes, keep a low eſteem of your ſelves; abhor pride, and flye from it; be inwardly ſincere as well as outwardly humble; Do not look Heaven-ward by your profeſſion, and Hell-ward by your Converſation: He that lives in ſin, is dead in ſin, *Epheſ.* 2. 1. *Grace be*

with all them that love our Lord Jeſus Chriſt in ſincerity, Epheſ. 6. 24. Let your hearts be upright with God and walk as thoſe that have God for their portion; knowing there are many eyes upon you; the eye of God, the eye of Chriſt, the eye of Angels, the eye of Saints, the eye of the World; and the Devil eyes you to; therefore walk wiſely and ſincerely: Be like the KING'S Daughter, all Glorious within, *Pſal* 45. 3. *She is all glorious within*, though within is not all her glory; *Her cloathing is of wrought Gold.* Do not think your ſelves good because others think ſo, Alas, the beſt mens confidences of us, are poor Evidences for Heaven: The beſt Teſtimony is that within us, and above us, See therefore that ye grow in grace, and delight in holineſs bring forth much fruit, live ſtill as before the Living God: take heed of Hypocriſie and Apoſtacy: make it your daily buſineſs to walk with God: be much in the exerciſe of humility; Humility will exceedingly adorn your profeſſion: Do not place Religion in a few good words, when the ſubſtance is neglected; but live as you would die; live to day, as if you were to die to morrow.

XIII. The

XIII. Thirteenthly, Do good to those that be good.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God; Micah. 6. 8. *That they do good, that they be rich in good works, ready to distribute, willing to communicate*, 1 Tim. 6. 18. *But to do good, and to communicate forget not: for with such sacrifices God is well pleased*, Heb. 13. 19. *Pure Religion, and undefiled before God and the Father, is this, to visit the Fatherless and widows in their afflictions*, James 1.22. Forget not to contribute to the necessities of the poor Saints; think that God hath given you your Estates for such a time as this.

Oh beloved, what an opportunity have you now to do good, if Satan do not hinder you! Are there not many of Christs Ministers now in want, and Members in want? some in prison, and others out of prison: *Remember those that are in bonds, as bound with them*; *and them that suffer adversity, as being your selves also in the body*, Heb. 13. 3. There be many men that have a great deal of this worlds wealth, and riches, and goods in their hands, and in their Houses; but they have no grace in their hearts, and therefore they do no good with the goods

of this world: they live ſo unfruitful, that their Lives are ſcarce worth a Prayer, nor their Deaths ſcarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil: He that bears not good fruit, is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good; you may be as far from grace, as from vice: Men are not ſo much ſent to Hell for doing evil, as for not doing good: *For I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink*, Mat. 25. 42. The rich glutton was in Hell torments, not for perſecuting *Lazarus*, but not relieving *Lazarus*, *Meroz* was curſed by the Angel, not becauſe they fought againſt the Lord, but *becauſe they came not to help the Lord againſt the mighty*, Judg. 5. 23. It is one of the greateſt mercies in the world, for *God* to give a man a heart to do *good* with that he hath given him.

Oh beloved, be alwayes a doing *good*, and hating *evil*: look not only where you may get *good*, but where you may do *good*: Labour to be helpful to the *Souls* of *others*, and to ſupply the wants of *others*.

XIV. Fourteenthly, Chooſe chaſtiſement before defilement.

Moſes, *When he was come to years refuſed*

to be called the Son of Pharaohs *Daughter, chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon,* Heb. 11. 24, 25. *For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in Heaven a better, and an enduring ſubſtance,* Heb. 10. 34. So the three Children choſe burning in the Fiery Furnace, before bowing to the golden Image, *Dan.* 3. 17, 18. *We are not careful to anſwer thee in this matter: If it be ſo, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver us out if thy hand, O King, that we will not ſerve thy gods, nor worſhip the golden Image that thou haſt ſet up.* So *Daniel* choſe ſuffering before ſinning: And it is ſaid of thoſe in *Heb.* 11. 35. they accepted not of deliverance: *and others were tortured, not accepting deliverance, that they might obtain a better Reſurrection.*

Oh beloved, there is more evil in the leaſt ſin againſt Chriſt, than the greateſt ſuffering for Chriſt.

Firſt, Our ſufferings for Chriſt are but light, 2 *Cor.* 4. 17.

Secondly, But ſhort, but for a moment.

Thirdly, Christ stands by us in our sufferings.

Fourthly, Our sufferings are ordered by the Father.

Fifthly, Our sufferings shall not hurt our Souls.

Sixthly, God gives us the best of comforts in the worst of times; we have most of consolations from God, when we have most of tribulations from men; as our sufferings do abound, so our consolations do abound: When the burden is heaviest upon the back, then the peace of conscience is sweetest and greatest within. Therefore my dear brethren, keep your selves out of the puddle of this world, and from the evil of this world; and if you must sin or suffer, choose suffering before sinning.

XV. Fifteenthly, Think not the worse of godliness, because it is frowned upon; nor the better of ungodliness because it is smiled upon.

For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8. *Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things,*

things, and do count them but dung that I may win Chriſt, Phil. 3. 8. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them*, Epheſ. 5. 11. *For the wages of ſin is death but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. 9. 23.

Oh Friends, think not the worſe of holineſs, becauſe it is reproached; and ſcorned, and perſecuted by wicked men, and devils? nor the better of wickedneſs, becauſe wicked men love it, and follow it, and ſay, *it is in vain to ſerve God; and what Profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts? Mal.* 3. 14. But there is a time coming, when ungodly men will be glad of ſome of that holineſs that now they deſpiſe: but they ſhall be as far from obtaining it, as they are now from deſiring it, Let us therefore love holineſs and hate wickedneſs. *For without holineſs no man ſhall ſee the Lord*, Heb. 12. 14. Holineſs is the only way to happineſs. We muſt not dreſs ourſelves for another world, by the looking-glaſs of this world: *Thou ſhalt not follow a multitude to do evil*, Exod. 23. 2. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the*

enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3. 18, 19. The Children of God must be harmless in their actings, and blameless in their walkings.

XVI. Sixteenthly, Prize the Word of God by the worth of it, that you may never come to prize the word of God by the want of it.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth, Psal. 119. 10. *It is sweeter than the hony, and the honey-comb*. Psal. 19. 10. *O how do I love thy Law!* Psal. 119. 95. I love thy Commandments above Gold; yea, above fine Gold. *The Law of thy mouth is better to me than thousands of Gold and silver*, Vers. 72. *As new-born babes desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 1, 2. *Let the word of God dwell richly in you*, not only *with* you, but *in* you, *Col.* 3. 16. Oh let us, with *Job*, esteem the word of God above our necessary *food*, *Job* 23. 12. and with *David*, above our Gold and silver. The Delight of a Saint in Gods Word, over-tops all his Creature delights, Wicked men can delight in the Creatures of God, but not in the Word of God: they can de-

light

light in the gifts of God, but not in the God of gifts. Oh let us love the Word, and prize the Word; it is the Sun of the Chriſtian World. As the Sun is the light of the Natural World, and without it the World is but a Chaos and a Dungeon full of darkneſs: ſo, is the Word of God the light of the Spiritual World, without which a Chriſtian is in an Eternal night. Take away the Scripture and there will be no Certainty to direct men what is to be done, or what is to be believed; All falſe wayes are here diſcovered, all ſins are here forbidden, all holineſs is here commanded. Here you may ſee every action and motion of your lives, as a ſtep to Life, or a ſtep to Death; as a ſtep Heaven-ward, or a ſtep Hell-ward: Oh therefore prize the Word, and obey the Word.

First, It is a *plain* Word.
Secondly, It is a *perfect* Word.
Thirdly, It is a *ſure* Word.
Fourthly, It is an *uniform* Word.
Fifthly, It is a *powerful* Word, it is the ſavour of life unto life, unto them that believe.

Oh beloved, let us read the Word, and abide in the Word; *If ye continue in my Word, then are ye my Diſciples,* Joh. 8. 31.

Now the leſs you hear, the more do you read, that little book of the *Revelation*, and *Daniel* eſpecially.

XVII. Seventeenthly, Have a care of the Whore of *Babylons* Golden Cup, and ſweet Wine.

And the Woman was arrayed in Purple, and Scarlet Colour; and decked with Gold, and precious Stones, and Pearls, having a Golden Cup in her hand, full of abominations and filthineſs of her fornication, Rev. 17. 4. *And the Serpent caſt out of his mouth water, as a flood after the woman, that he might cauſe her to be carried away of the flood,* Rev. 12. 15. Let me beſeech you to have a care of this; and keep your ſelves from this: be like the Virgin Spouſe of Chriſt, which followeth him whereſoever he goeth.

My dear Friends, keep your ſelves from four things.

Firſt, From falſe Teachers, The Devil hath his Miniſters as well as Chriſt. *Beware of falſe Prophets which come to you in Sheeps cloathing, but inwardly they are ravening Wolves Math.* 7. 15. *Ye they are greedy dogs, which can never have enough, and they are Shepherds that cannot underſtand, for they*

they all look to their own way every one for his gain from his quarter, Iſai. 56. 11. Oh! falſe Teachers do not feed the Fock, but fleece the Flock; they do not convert, but prevert? they do not ſeaſon, but poyſon, they do not edifie to Salvation, but edifie to Damnation, inſtead of curing *Souls*, they *kill Souls* ſo they have but the peoples *Goods*, they care not though the Devil have their *Souls*: they are neither rightly called, nor rightly qualified, nor rightly ordained: *Their courſe is evil, and therefore is not right*, Jer. 13. 10. They are like Dogs and Wolves, combining together to macerate the Flock of Chriſt. Oh therefore keep your ſelves from *Babylons* Merchants, that make Merchandize of the *Souls* of men, *Rev.* 8. 13. Oh the ſins of Teachers, are the Teachers of ſins.

Secondly, From falſe Doctrine. *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction*, 2 Pet. 2. 1. *Be not carryed away with divers, and ſtrange Doctrines for it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein*, Heb. 13. 9.

I beſeech you alſo in the Lord, my Dear Bre hren, that you do not carnally comply with, nor ſuperſtitiouſly conform to the Inventions of men : *But ſtand faſt in the liberty wherewith Chriſt hath made you free,* Gal. 5. 1.

Thirdly, From falſe Worſhip. *If any man worſhip the Beaſt & his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his Indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb,* Rev. 14. 9, 10. *Ye worſhip ye know not what ; God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth,* Joh. 4. 23, 24. As there be ſome in the world that worſhip falſe Gods, ſo there be others that worſhip the true God with falſe worſhip. They that worſhip the Beaſt, worſhip the Devil, *Rev.* 13. Oh meddle not with falſe worſhip, with vain worſhip, and will worſhip ; worſhip God as he teacheth us to worſh p him. Our work is to depend on Chriſts work ; our outward working is to depend on Gods inward working.

Fourthly, From falſe Opinions, from Errour and Sedition : Let your Hearts be upright, your Judgments ſound, and your Lives holy:

holy; love the Truth, obey the Truth and hold faſt the Truth.

Now Beloved, Let me beſeech you for Gods ſake, and for Chriſts ſake, and for your ſouls ſake, keep your ſelves from falſe teachers, from falſe Doctrine, from falſe Worſhip, from falſe Opinions. If you will be talting, and ſipping at *Babylons* Cup, you muſt reſolve to receive more or leſs of *Babylons* Plagues.

XVIII. Eighteenthly, Be one with every one, that is one with Chriſt.

Endeavouring to keep the Unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, & through all, and in you all, Epheſ. 4. 3, 4, 5, 6. *Every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments,* 1 John. 5. 1, 2. *He that loveth not his brother, whom he hath ſeen, how can he love God whom he hath not ſeen,* 1 John. 4. 26.

Oh conſider, what a diſhonour it is to the Goſpel, that thoſe that profeſs themſelves Sons

Sons of the ſame God, Members of the ſame Chriſt, Temples of the ſame Spirit, Heirs of the ſame Glory ſhould be at a jarring one with another. It is ſtrange and unnatural, that Lillies ſhould Prove Thorns to one another! that thoſe, who are Saints in profeſſion ſhould be Devils in practiſe to one another! that Gods Diamond ſhould cut one another! For Wolves to devour the Lamb is no wonder, but for one Lamb to devour another is a wonder, and monſtrous! Oh, that Chriſtians, inſtead of loving one another, ſhould hate one another! Oh how unlike are we to that God whom we profeſs, to be our God! He is full of *love*, full of *Goodneſs*, and full of *Mercy* and *Patience*: Oh but Chriſtians cannot bear, and forbear one with another, Oh do not wicked men warm themſelves at the ſparks of our diviſions, and ſay, it is as we would have it.

Oh beloved, hath not God made his Wrath to ſmoak againſt us for the diviſions and heart-burnings that have been amongſt us? Oh that you would lay this to heart, and throw away all diſcord, and diviſions, and heart-burnings, and labour for an oneneſs in love and affection which every one that is one with Chriſt, is to labour for a healing

healing Spirit. You cannot love God, if you do not love the people of God. *If any man ſaith he loveth God and hateth his Brother, he is a lyar. Let brotherly love continue*, Heb. 13. 1. *They that feared the Lord ſpake often to one another*, Mal. 3. 16. Chriſts Doves ſhould flock together. There be many that cannot love a man, unleſs he be of their Opinion, or a Member of their Church though he be a Member of Chriſt. Every man hath a good opinion of his own opinion: but alas, beloved, it is not this opinion, or that opinion, this way, or that way, will bring a man to Heaven without faith in Chriſt; and he that hath faith in Chriſt, hath right to all the Ordinances of Chriſt, and Promiſes of Chriſt, and Priviledges of Chriſt; therefore let me beſeech you to love every man that is a godly man, let him be of what way and form he will. *And the multitude of them that believed, were of one heart, and of one ſoul*, Acts. 4. 28.

XIX. Nineteenthly, Love Chriſt with a Love ſtronger than life, who loved us with a love ſtronger than death.

Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my ſelf, I have power to lay it down, and I have

have power to take it again, Joh. 10. 17, 18. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners*, 1 Tim. 1. 15. Chriſts love to us was ſtronger than death; he died for love; he laid down his Life to ſave our Lives; he loves us as the Father loves him, *Joh.* 15. 9. *As the Father hath loved me, ſo have I loved you; continue ye in my love.* Oh the Scripture hath exceeding high expreſſions of his affection to us. Now beloved, if he died for us, and ſuffered for us, and ſet his heart upon us to love us, and to delight in us; how ought we then to love him again! *Thou ſhalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy Mind*, Matth. 22. 37, 38. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee*, Pſal. 73. 25. *Unto you therefore which believe he is precious*, 1 Pet. 2. 7. O let our hearts be full of Love and Affection to Chriſt. Love will breed courage, and caſt out Fear, ſlaviſh Fear before God, and carnal Fear before Men: God can keep us from the torments of Men, but Men cannot keep us from the torments of God. Whileſt we ſtand by God, God hath promiſed to ſtand by us. Therefore be not afraid of any Authority that ſtands in oppoſition to the

Authority of Chriſt. None can promiſe us better than Chriſt can; None can threaten us worſe than Chriſt can; Can any man promiſe us a thing better than Heaven? Can any man threaten us with a worſe than Hell? Heaven is promiſed to thoſe that love him: and Hell is to be the portion of thoſe that hate him.

Oh my dear Brethren, let us love Chriſt with a Love ſtronger than death: So did *Paul* and the reſt of the Apoſtles; *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* Rom. 8. 35. *Love is ſtronger than death; many waters cannot quench it, neither can the floods drown it,* Cant. 8. 6, 7.

XX. Twentiethly, Be every day as ſerious in your preparations for Death, as if it were your laſt Day.

All the dayes of my appointed time will I wait until my change come, Job. 14. 14. *This night thy ſoul ſhall be required of thee,* Luke. 12. 20. *For what is your life? it is even a vapour, that appeareth a little time, and then vaniſheth away,* Jam. 4: 14. *Behold, thou haſt made my days as an handbreadth, and mine age is as nothing before thee; Verily, every man at his beſt*

beſt ſtate is altogether vanity, Pſal. 39 5. As no Saint knows when that time and hour ſhall be, ſo no wicked man knows when it ſhall not be. To live without fear of death, is to dye living: To labour not to dye, is labour in vain, Men are afraid to dye in ſuch and ſuch ſins, but not afraid to live in ſuch and ſuch ſins, Oh the Hell of horrours and terrours, that attend thoſe ſouls that have their greateſt work to do when they come to die! Therefore as you would be happy in death, and everlaſtingly bleſſed after death, prepare and fit your ſelves for death. Did Chriſt die for us that we might live with him, and ſhall not we deſire to die and be with him? A believers dying day is his Crowning day, *And I heard a voice from Heaven, ſaying unto me, write, Bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labour, and their works do follow them*, Rev. 14. 13.

Oh I beſeech you my dear brethren, every day ſpend ſome time in preparation for, and meditation of Death, Judgment, Hell, Heaven, and Eternity, Eternity is a Sum that can never be numbred, a line that can never be meaſured. Eternity is a condition of everlaſting ſorrow or everlaſting joy, Oh think of this,

prepare for this every day, before the night of Death come.

And thus my Beloved, I have given you these Twenty precious directions for your soul's.

I shall leave this book with you as a Legacy of my dearest love: my desire in all this, is your happiness here, and your blessedness hereafter. My earnest and humble desire of you, is, that you would mind this book and my former Treatise; not only read them but reform your lives by them: O do your duty, love your duty, and live your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is, and shall be the earnest and constant Prayer of one that esteems it a most glorious priviledge to be of the number of those who follow the Lamb whithersoever he goeth.

William Dyer

REVEL. 14. 6.

These are they which follow the Lamb whithersoever he goeth.

THe Title of this Book tell us it is the *Revelation of John*; and *John* tells us,

Chap,

Chap. 1. 1. it is the *Revelation of Jesus Christ*: Christ's Revelation to John, and *John's* Revelation to us.

The Command of this book is set forth Chap. 1. 19. *Write the things that are, and the things that shall be hereafter.* And into these two parts this book is divided.

First. A Relation of the things that are referred to the seven Churches of *Asia*.

Secondly, A Revelation of the general state of the Church to come; and that from John's time unto the second coming of the Lord.

The words of this book are the true sayings of the true God; they are therefore *true and faithful*, Chap. 22. 6.

The matter of this book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this book, this charge he repeats eight times over, as this book shews, Chap. 2. 7. 11. 17. 29. And Chap. 3. 6. 13. 22. And Chap. 13. 9.

A blessing is pronounced upon the Reader, Hearer, and Doer of the things written in this book, Chap. 1. 3. O what can be

ſaid more, or more effectually, to ſtir us up to hear and read, than Bleſſedneſs? *And bleſſed is he that keepeth the words of the Propheſie of this Book.* Chap. 22. 7. But how ſhall we keep them except we know them? And how ſhall we know them, except we read them?

The Excellency of this book is ſuch, as neither Man or Angel, none in Heaven or Earth, or under the Earth, was found worthy ſo much as to look into it, till Jeſus Chriſt went and took it out of his Fathers hand to open it to us, Chap. 5. 3.

The bleſſed Saint *John* could not but weep for fear leſt this Book ſhould have been kept cloſe from him and the *Church*; ſo earneſt was he to know thoſe things, which we neglect to know, *Chap.* 5. 4.

This Book is a moſt precious Jewel which Chriſt hath beſtowed upon his Church in the latter dayes; and it is our great duty to look into it, and read it, ſtudy it, open it, and expound it, that all the People may be acquainted with it, eſpecially in theſe times; For now in this Age, is, and ſhall be the very heat of the War, and brunt of the Battle betwixt God and *Belial*, betwixt Chriſt and Antichriſt, betwixt the Lambs followers and the Beaſts followers.

Now this book layeth all open, and plainly telleth

Chap. 1. 1. it is the *Revelation of Jesus Christ*: Christ's Revelation to John, and *John's* Revelation to us.

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The matter of this book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this book, this charge he repeats eight times over, as this book shews, Chap. 2. 7. 11. 17. 29. And Chap. 3. 6. 13. 22. And Chap. 13. 9.

A blessing is pronounced upon the Reader, Hearer, and Doer of the things written in this book, Chap. 1. 3. O what can be

ſaid more, or more effectually, to ſtir us up to hear and read, than Bleſſedneſs? *And bleſſed is he that keepeth the words of the Prophecie of this Book.* Chap. 22. 7. But how ſhall we keep them except we know them? And how ſhall we know them, except we read them?

The Excellency of this book is ſuch, as neither Man or Angel, none in Heaven or Earth, or under the Earth, was found worthy ſo much as to look into it, till Jeſus Chriſt went and took it out of his Fathers hand to open it to us, Chap. 5. 3.

The bleſſed Saint *John* could not but weep for fear leſt this Book ſhould have been kept cloſe from him and the *Church*; ſo earneſt was he to know thoſe things, which we neglect to know, *Chap.* 5. 4.

This Book is a moſt precious Jewel which Chriſt hath beſtowed upon his Church in the latter dayes; and it is our great duty to look into it, and read it, ſtudy it, open it, and expound it, that all the People may be acquainted with it, eſpecially in theſe times; For now in this Age, is, and ſhall be the very heat of the War, and brunt of the Battle betwixt God and *Belial*, betwixt Chriſt and Antichriſt, betwixt the Lambs followers and the Beaſts followers.

Now this book layeth all open, and plainly telleth

telleth us what ſhall be the iſſue and ſucceſs in the day of battel? which ſide ſhall have the victory, and which ſide ſhall go down, Chap. 17. 19. and certainly the ſons of *Belial* ſhall not prevail: the date of their Reign is almoſt out, and the time draweth on apace, wherein both they and their Beaſt ſhall be laid in the duſt.

This Book ſheweth us the riſing of the Beaſt, the declining of the Beaſt, and the ruine of the Beaſt, Chap. 18.

Our Lord Jeſus hath ſhewed us in this Book, the ſorrows, and ſufferings, and afflictions, and tribulations, which the Church, was to meet withall in the latter times, Chap. 11. 7. and Chap. 12. 14, 15. and Chap. 13. 7.

And her deadly and cruel Enemies, the Whore of *Babilon* the mother of Harlots, the Beaſt, the falſe Prophet, and the great Red Dragon which maketh war againſt her, and caſteth out floods after her, Chap. 12. 17.

This Book ſheweth us likewiſe the true State of the true Church upon earth; what ſhe is, where ſhe is, how ſhe is, and what ſhe ſhall be hereafter; and that before the ſlaying, under the ſlaying, and after the ſlaying.

1. Before

1. Before the ſlaying time, the true Church is in the Wilderneſs, *where ſhe hath a place prepared her of God, that they ſhould feed her there a thouſand two hundred and threeſcore dayes*, Chap. 12. 2. Before the ſlaying of the Witneſſes, the true Worſhippers of God are in a low condition; in heavineſs and ſadneſs, in ſackcloth and aſhes, in a mourning and ſuffering ſtate; being ſcattered and diſperſed here and there, as *Iſrael* was of old. But though this be the condition of the poor Woman in the wilderneſs, yet ſhe is not without comfort; ſhe may take comfort in three things.

1. That God prepared a place for her.

2. That God nouriſhed her, and locked her up in his Chamber of Providence.

3. That God numbred her dayes of ſuffering. The Tribulation of the Saints of the Old Teſtament is reckoned up ſtill by years; as the bondage of *Egypt* four hundred and thirty years, and the captivity of *Babylon* ſeventy years; but under the New Teſtament by dayes, *Ye ſhall have Tribulation ten days*, ch. 2. 10. *And the two witneſſes ſhall lie dead three days and a half*, ch. 11. 9. So the woman was to be in the wilderneſs *a thouſand two hundred and threeſcore dayes*. The Church is compared to a Woman for four Reaſons.

First, As a Woman is weak and feeble, so is the Church, and can do nothing without Christ, *John* 15. 5.

Secondly, As a Woman is useful and fruitful, so is the Church, *Joh.* 15. 2.

Thirdly, As a Woman is fair and beautiful, so is the Church, *Ezek.* 16. 13.

Fourthly, as a Woman is full of love and affection, so is the Church, *Cant.* 2. 5.

2. Under the slaying time, the true Worshippers of God, and Witnesses of Jesus Christ, *lye dead in the street of the great City, which is spiritually called* Sodom *and* Egypt, *ch.* 11. 8. That is, in Antichrists Kingdoms and Dominions. *The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth*, Chap. 17. 4.

She is called *Sodom*, for her filthiness and wickedness; and *Egypt*, for her cruelty and oppression, Chap. 17. 18.

The true servants of God, and Members of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called *two* Witnesses.

1. Because of the fewness of them.

2. Because two is a number sufficient to bear a witness, *John* 8. 17.

3. Because Antichrists *Beasts* are called two, Chap. 13.

4. The

4. They are called witneſſes for ſix Reaſons,

Firſt, Becauſe their work is to bear witneſs for Chriſt and his truth, againſt the World, the Fleſh, and the Devil: A true believer is to bear a threefold teſtimony to and for Chriſt; a word-teſtimony, a life-teſtimony, and a bloody-teſtimony, *Heb.* 12. *John* 5. 33.

Secondly, Chriſts Members are called Witneſſes, becauſe they ſtand up for Chriſt, to maintain his Name, his Honour, his Cauſe, his Truth, his Worſhip, his Glory in the world, Dan. 3. 16, 17, 18. and Chap. 6. *And ye killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes,* Acts 3. 15. *Be it known unto you all, and to all the people of Iſrael, that by the Name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole,* Acts 4. 10, 11, 12.

Thirdly, The Lambs followers are called Witneſſes, becauſe they keep the Teſtimony of Jeſus Chriſt, *Rev.* 12. 16. Chap. 6. 9. A Teſtimony of all the Offices, Works, and Kingdom of Jeſus Chriſt, as *King of Saints,* and *King of Nations.*

Fourthly, Gods choſen and precious ones are called Witneſſes, becauſe they do appear

boldly and openly for his Truth; they own it, they love it, they publiſh it, they hold it faſt, and ſuffer for it, who through the teachings of the Spirit in the Word, and by the power of the ſame Spirit, are found in the practice of Chriſts appointments: they cannot deny the truth, which is a Teſtimony to it, *Acts* 24. 14.

Fifthly, The true Worſhipers of God are called Witneſſes, becauſe they do bear witneſs againſt the Beaſt, and all the whole myſtery of Iniquity: againſt the Whore of *Babylon*, who hath committed fornication with the Kings of the earth, *and made her ſelf drunk with the blood of the Saints*, Rev. 17.6. Chriſts faithful Witneſſes bear an eminent teſtimony againſt all her abominations, and filthineſs, and wickedneſs; againſt the Pope, his Government, his Clergy, his Doctrine, his Worſhip, his Religion, and all his abominable proceedings, *Rev.* 19. 7.

Sixthly, Chriſts redeemed ones are called Witneſſes, becauſe in dying they bear witneſs for him, for to dye for the truth, is a living, ſtanding teſtimony to it. He who for Chriſts ſake loves not his life unto the death dies a moſt glorious Witneſs of Chriſt, Chap. 12. *And they loved not their lives unto the death. And the Beaſt that came out of the bottomleſs Pit made War againſt them, and*

and overcame them, and killed them, Chap. 11. 7. 9.

Antichriſt riſeth in a double Beaſt; in his Civil *power*, and his Eccleſiaſtical *power*.

Firſt, In his Civil power; ſo he makes up one Beaſt with the ten Kings, Chap. 17. 12. *And this is the Beaſt that riſeth up out of the Sea, which hath ſeven heads, and ten horns and upon his horns ten Crowns, and upon his head the name of blaſphemy, And the Beaſt which I ſaw was like unto a Leopard and his feet were as the feet of a Bear, & his mouth as the mouth of a Lyon; and the Dragon gave him his Power, and his Seat, and great Authority,* Chap. 13. 1. 2.

Secondly, in his Eccleſiaſtical power, ſo he makes up another Beaſt with the *Clergy*; and this is that Beaſt that roſe up out of the Earth: *He hath two horns like a Lamb, and he ſpake like a Dragon,* Verſe. 11.

Now theſe two monſtrous Beaſts (Antichriſts Magiſtrates and Miniſters) ſlay the faithful Witneſſes of Jeſus Chriſt, and rejoyce over their dead bodies, and make merry, and ſend gifts one to another, *Chap.* 11. 10. Oh how do graceleſs faithleſs, Chriſtleſs men, rejoyce at the afflictions and calamities of Gods people! ſaying, were is now your God, and Chriſt your King? *Pſal.* 42. 10.

As touching the nature of the Witneſſes death, we are not to conceive thereof as though the ſame were to be a corporal killing or ſlaying, but a civil killing or ſlaying, not ſo much their bodies, as their teſtimonies deprive and ſtrip them of their Liberty, Worſhip, Ordinances, Religion, and the free exerciſe of their Gifts, ſuffering not a ſervant of Jeſus Chriſt to bear an open teſtimony againſt the abomination of the Beaſt, nor againſt their National wickedneſs; but make laws againſt them, and lie in wait for them, ſtopping their mouths, and impriſoning their bodies, hating and hunting them up and down, afflicting and tormenting them; and taking poſſeſſion of their poſſeſſions: *killing and ſlaying them all the day long, and accounting them as ſheep for the ſlaughter, Rom.* 8. 33. This is to be *broken in the place of Dragons, and covered with the ſhadow of death, Pſal.* 44. 29. This is to be *killed all the day long*; and upon this account the witneſſes are ſaid to be ſlain.

And after three days and an half, the Spirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them, Chap. 11. 11. A ſpirit of boldneſs and courage, zeal and undauntedneſs, and reſolution to appear for Chriſt, and his cauſe, againſt Antichriſt and the whole brood.

brood. Therefore rejoyce all ye Saints, and be glad all ye upright of heart, though the witneſſes be dead, they will not always be dead, but riſe again.

3. After the ſlaying time, the true *Church* is with the Lamb on Mount *Sion.* Chap. 14. 1. *And I looked, and loe, a Lamb ſtood on Mount Sion, and with him a hundred forty and four thouſand, having his Fathers Name written in their foreheads:* which notes a fixed ſtate. *Thoſe which truſt in the Lord, ſhall be as mount Sion, which cannot be removed,* Pſal. 12. 5. Before the ſlaying time the Church is very low, but under the ſlaying time lower; but after the ſlaying time the Church is very high, ſhe is rejoycing, ſhining and triumphing on Mount *Sion*: *and they Sung as it were a new Song before the Throne, and before the four Beaſts, and the Elders, and no man could learn that ſong but the hundred forty and four thouſand, which were redeemed from the earth.* The true Church having gotten the glorious preſence of the Lamb in the midſt of her, and having gotten ſome victory over the Beaſt, they do rejoyce mightily. *And I heard a voice of harpers, harping with their Harps.* But this is not till after the Reſurrection of the witneſſes, and the witneſſes are riſen, the Church is exceedingly joyful.

This Chapter, out of which my Text is taken, containeth six principal things.

First, a lovely Description of Jesus Christ; and he is described by the similitude of a Lamb: *Lo, a Lamb stood upon Mount* Sion, *Ver.* 1. And *behold the Lamb of God.* John. 1. 19.

He is called a Lamb in a double respect.

1. In respect of his innocency, 1 *Pet.* 1. 19.

2. In respect of his meekness and patience, *Acts* 8. 32.

Secondly, A lively description of the Church, the Lambs Wife, and that from *Verse.* 1. to *Verse.* 5.

Thirdly, A glorious Description of the Churches Ministers. As the Church is in this book called Heaven, so her Ministers are called Angels. *And I saw another Angel flying in the midst of Heaven, having the everlasting Gospel,* ver. 6. *And there followed another Angel, saying, Babylon is fallen,* ver. 8. *And the third Angel followed him, saying with a loud voice,* &c. ver. 9.

Fourthly, Here is set down the Doctrine which these Angels preach and publish.

The first Angel published the free grace of God in Jesus Christ openly, against all the inventions of men: *saying with a loud voice, Fear God, and give glory to him, and worship*

worſhip him that made Heaven, and Earth, and the Sea, and the Fountains of Waters, ver. 7. Namely, That men ſhould once fear God, and worſhip him, and give glory to him, none to Creatures, none to Images, none to Antichriſt; he that worſhippeth the Beaſt, worſhippeth the Dragon and the Devil. Chap. 13.

The Second Angel proclaimed the utter ruine of *Babylon*, and the deſtruction thereof, over the world, ſaying, *Babylon is fallen, is fallen, the great City, becauſe ſhe hath made all Nations to drink of the Wine of the wrath of her fornication*, ver. 8.

The third Angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhall yet adhere to the Beaſt, ſhewing the danger and miſery of it. *If any man worſhip the Beaſt, and his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb*, ver. 19, 20.

Fifthly, A ſweet word of heavenly conſolation to the Saints and people of God; *And I heard a voice from heaven ſaying unto me write, bleſſed are the dead which die in the*

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Lord; from henceforth they rest from their labours, and their works do follow them. V. 3.

Sixthly, The judgements and vengeance which shall be executed upon the false Church: the Spirit doth set it forth by a double similitude, the one by rendring, the other by gathering, and that from *ver.* 16. to the end. God will as it were rain Hell out of Heaven upon *Babylon*, he hath fire and brimstone for this spiritual *Sodom*, judgment without mercy, and fury without compassion.

I shall now come to the words of my Text, *These are they which follow the Lamb, whithersoever he goeth.* This Text is one of the golden Characters of the hundred forty and four thousand, which stood with the Lamb upon Mount *Sion*.

In these words are three things.

First, The Subject, [*these*]

Secondly, The Act, [*follow*]

Thirdly, The Object, [*the Lamb*] *whithersoever he goeth.*

I shall gather this observation from the words.

That it is the sweet temper and frame of Souls truly gracious, to follow the Lamb whithersoever he goeth.

In the handling of this Point, I shall shew you five things.

First,

First, What it is to follow the Lamb.

Secondly, Why they follow the Lamb.

Thirdly, The Excellency of following the Lamb.

Fourthly, The misery of them that follow not the Lamb.

Fifthly, How the Lambs followers may be known from the Beasts followers.

First, To follow the Lamb whithersoever he goeth, is to follow him in four things.

First, In his Commandments, *if you love me keep my Commandments*, Joh. 14. 15. *Ye are my friends, if ye do whatsoever I command you*, Chap. 16. 14. *Blessed are they that do his Commandments, that they may have right to the tree of life*, Rev. 22. 4. Oh beloved we cannot follow the Lamb whithersoever he goes, unless we follow him in his commands, *Then shall I not be ashamed*, (*saith David*) *when we have respect to all thy Commandments*, Psal. 119. 6. Christians should take as much delight in those precepts that enjoyn Holiness, as in those promises that assure happiness.

Secondly, in his Teachings, *My sheep hear my voice, and I know them and they follow me*, John. 10. 27. *A stranger they will not follow, but will flee from him, for they know not the voice of strangers*, Ver. 5.

Thirdly, In his Providences; through all afflictions,

afflictions, all ſtraits, all diſcouragement and ſorrows whatſoever, though it be a way of blood. We muſt forſake all to follow a crucified Chriſt, a condemned Chriſt in bloody paths of ſufferings, if he call us to it, *Yea though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod and thy ſtaff they comfort me*, Pſal. 23. 4. For (ſaith *Paul*) *I am ready, not to be bound only, but alſo to dye at Jeruſalem for the Name of the Lord Jeſus.* We muſt be willing to venture the loſs of all for him; Liberty, Eſtate, Relations, and Life it ſelf: *We have forſaken all, and followed thee*, Mat. 16. 27.

Fourthly, in his Example. For *I have given you an example, that you ſhould do as I have done to you*, John. 13. 5. That, *Becauſe Chriſt hath ſuffered for us, leaving us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21. 22. So that to follow Chriſts ſteps, is to take him for an example: we muſt walk in the ſame ſpirit, in the ſame ſteps, and in the ſame obedience: we muſt not follow wicked mens examples, *Who walk in the broad way that leads to death, and are of their father the Devil, and his works they do*, John. 8. 11. But we muſt follow our head Chriſt, *who went up and down doing good*, Acts 10. 38. Now this is to follow the Lamb whitherſoever he goeth.

In

In his Commands.
In his Teachings.
In his Providences.
In his Example.

Secondly, To follow the Lamb whitherſoever he goeth, is to follow him truly, without Hypocriſie; and conſtantly, without Apoſtacy.

Firſt, Truly, without Hypocriſie. Many follow the Lord, as Beggers follow a man, only for an Alms: they prize the wages of Religion, above the work of Religion. *You ſeek me not becauſe of the miracles, but becauſe you did eat of the loaves, and were filled,* Joh. 6. 16. Oh beloved, God abhors an Hypocrite more than a Sodomite; and Hell is provided on purpoſe for Hypocrites, *Mat.* 24. 51. My beloved, following the Lamb fully, is to have the heart fixed and reſolved for God: *My ſoul follows hard after thee* ſaith *David*, Pſal. 63. 8. And *As the heart panteth after the water-brooks, ſo panteth my ſoul after thee*, O God. All the faculties of his ſoul are working after God. *My ſoul, and all that is within me praiſe the Lord*, ſaith holy *David*.

Secondly, Conſtantly, without Apoſtacy, A true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whitherſoever he goeth:

Who

Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation or Diſtreſs, or perſecution or Famine or nakedneſs, or Peril or ſword? For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers nor things preſent, nor things to come, nor heighth nor depth, nor any creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. O beloved, he doth not follow the Lamb whitherſoever he goeth that follows the Lamb earneſtly for a while, but afterward forſaketh him when a ſtorm riſeth: *Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended,* Math, 13. 21. Nor he that follows the Lamb in ſome things, and the Beaſt in other things: *They feared the* Lord, *and ſerved their own gods after the manner of the Nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works that thou are neither cold nor hot, I would thou were cold or hot,* Chap. 3. 15. *Be aſtoniſhed O ye Heavens at this; and be horribly afraid, be ye very deſolate, ſaith the* Lord; *for my people have committed two evils, they have forſaken me the* Fountain *of living* Waters, *and hewed them out Ciſterns, broken Ciſterns that can hold no Water.* Jer. 2. 12. 13. Oh

this

this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue constantly in Gods wayes unto the end of their dayes. *The righteous holds on his way*, Job. 17. 9. *Then shall we know if we follow on to know the Lord*, Hos. 6. 3. The righteous man holds on his way, he follows the Lamb whithersoever he goeth.

First, speedily.
Secondly, Truly.
Thirdly, Undividedly.
Fourthly, Zealously.
Fifthly, Humbly.
Sixthly, Chearfully.
Seventhly, Diligently,
Eighthly, Constantly.
Ninthly, Faithfully.
Tenthly, Transcendently.

Now this is to follow the Lamb whithersoever he goeth.

Now I shall shew you, why believers follow the Lamb.

First, Because they are redeemed by the blood of the Lamb. *For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot,*

1. Pet.

1 Pet. 1. 18. 19. He paid a price for our redemption, that ſo he might diſcharge the debt of our ſins. *And they ſung a new ſong, ſaying, thou art worthy to take the book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeem'd us to God, by the blood, out of every kindred, and tongue, and people, and nation*, Rev. 5. 9.

There are three things called precious in the Scriptures.

Firſt, Faith is called precious. 2 *Pet.* 1. 2.

Secondly, The promiſes are called precious. *Ver.* 4.

Thirdly, the blood of Chriſt is called precious, 1 *Pet.* 1. 9.

O! his blood hath redeemed us from ſix Enemies.

Firſt, From the World, *Gal.* 1. 4. *Revel* 21. 4.

Secondly, from the Curſe. *Gal.* 3. 13.

Thirdly, From Sin. *Rom.* 6. 18. 22.

Fourthly, From the Devil, *Heb.* 2. 18. *Acts* 26. 17, 18.

Fifthly, From the ſting of Death, 1 *Cor.* 15. 55. 56.

Sixthly, From Hell, 1 *Theſ.* 1. 10, *Rev.* 2. 12. Oh his blood, is precious blood; his blood hath ſlain our Enemies; he hath purchaſed by his blood Reconciliation with the Father, Union with the Son, and Communion

munion with the holy Ghoſt. *Ye that were ſometimes afar off, are made nigh by the blood of Chriſt*. Epheſ. 2. 13. 16.

Secondly, They follow the Lamb becauſe they are waſhed in the blood of the Lamb. *He hath loved us and waſhed us from our ſins in his blood*, Rev. 1. 5. *Theſe are they which came out of the great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. *The blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7. Chriſts blood waſheth away our bloody ſins *I ſaid unto thee, when thou waſt in thy blood, Live*, Ezek. 16. For as ſoon as we were united with Chriſt, our ſins are upon him, and his righteouſneſs upon us. It is Chriſt that gives us life, and puts excellent ornaments upon us to cover our nakedneſs, and decketh us with Jewels and Gems of Gold: ſo we become beautiful in his ſight, *Iſa.* 61. 10. *That he might preſent it to himſelf a glorious Church, not having ſpot nor wrinkle, nor any ſuch thing; but that it ſhould be holy, and without blemiſh*, Epheſ. 5. 21.

Thirdly, Believers follow the Lamb, becauſe they are riſen with the Lamb. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*, Col. 3. 1. *Therefore we are buried with him by baptiſm into death; that*

like

like as Chriſt was raiſed up from the dead by the glory of the Father: even ſo we alſo ſhould walk in newneſs of life, Rom. 9. 4. Every man beſides a believer is a dead man, *Dead in treſpaſſes and ſins*, Eph. 2. 1. Therefore are they exhorted to riſe from the dead, *Eph.* 5. 4. They muſt riſe from evil to good; from earthly-mindedneſs to heavenly-mindedneſs; but now believers by faith are riſen from darkneſs to light; *For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light*, Epheſ. 5. 8. *Riſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, Iſai. 60. When the Lord ſhineth forth upon his people in glorious diſcoveries of himſelf, he calls them away from their former condition. When the Lord diſcovered himſelf in a Goſpel-diſpenſation, his people were no longer to ſit under dark clouds of legal Ceremonies, but to follow the Lamb witherſoever he goeth.

Fourthly, They follow the Lamb, becauſe they are enlightned by the Lamb. *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. *But we all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame*

ſame Image from Glory to Glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt*, Phil. 3. 8. Divine and heavenly knowledge brings a man neer to God, it gives a man the cleareſt and the fulleſt ſight of God and the nearer any man comes to God, the clearer viſion he hath of God, and the more communion with God.

The Reaſon why others do not follow the Lamb is, becauſe they ſee not the worth and want of the Lamb: *Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts*, Eph. 4. 18. Where there is a Vail caſt before the eyes of knowledge, there is a Barr ſet before the hands of practice. An ignorant perſon neither knows what he is doing, nor doth he know whither he is going: He doth nothing but undoe himſelf by doing, Carnal men ſee no preciouſneſs and lovelineſs in Chriſt: *Oh! what is thy beloved more then another beloved*, Cant. 5. 9. *If thou knewſt the gift of God, and who it is that asketh, thou wouldſt have asked of him, and he would have given thee living water*, John. 4. 10.

Chriſt

Christ goes undesired in the World, because he goes undiscerned by the World; *but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned*, 2 Cor. 2. 14. But now Believers being enlightned by the Spirit of God, and by the Word of God, they see themselves what they were before Faith and what they are by Faith, and what they shall be at the end of Faith, they see Christ to be all precious, precious in his Ordinances, precious in his Discoveries, precious in his Graces, precious in his gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 *Pet.* 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, They follow the Lamb, because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity*, Ephes. 6. 25. They love him with a superlative love. *Whom have I in heaven but thee? and there is none upon earth that I desire beside thee*, Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she does, as not good enough for his acceptance. *Look not upon me because I am black, because the*

Sun hath looked upon me; My Mothers Children were angry with me: they made me the keeper of the Vineyard, but mine own Vineyard I have not kept, Cant. 1.6. The Church is never more fair than when ſhe judgeth her ſelf to be moſt deformed; never more happy, than when ſhe accounts her ſelf moſt miſerable; never more holy, than when ſhe reckons her ſelf moſt polluted; ſhe is never richer, than when ſhe ſeeth her ſelf to be pooreſt of all. The ſoul that loves much; is a ſoul that works much, the Commands of the Goſpel are not grievous to him, but Precious to him. *Tell me (oh thou whom my ſoul loveth) where thou feedeſt*, Cant. 17. A ſoul that loves Chriſt, hath his eyes upon Chriſt, and his deſire is after Chriſt. *The deſire of our ſoul is to thy Name, and to the remembrance of thee: with my ſoul have I deſired thee in the night; yea with my ſpirit will I ſeek thee early*, Iſa. 26. 9. True believers love Chriſt more than they love themſelves, *They loved not their lives unto the death*, Rev. 12.11. Chriſt is dearer to them than their lives: they ſlighted, contemned, yea, deſpiſed their very lives, when they ſtood in competition with Chriſt and his Glory, and choſe rather to ſuffer the greateſt miſery, than he ſhould loſe the leaſt dram of his honour. The love Chriſt hath made his

Saints

Saints and Witneſſes yield all the parts and members of their bodies to the cruel and mercileſs inſtruments of bloudy perſecutors; their backs to be whipp'd, their eyes to be boared, and their tongues to be cut out of their mouths, *Heb.* 11. 38. Oh how ſtrongly did theſe love! The meaſure of loving Chriſt, is to love him without meaſure. *Who ſhall ſeparate us from the love of Chriſt? Tribulation ſhall not, Perſecution ſhall not, Famine and Nakedneſs ſhall not, Peril and Sword ſhall not: For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 35, 38, 39.

Sixthly, They follow the Lamb becauſe they are married to the Lamb, Jer. 4. 14. *I am married unto you*: Rev. 21. 9. *I will ſhew thee the Bride, the Lambs Wife*: Cant. 2. 19. *My beloved is mine amd I am his.*

Here I will ſhew you two things.

Firſt, How Chriſt comes to be ours.

Secondly, How we come to be Chriſts.

Firſt, Chriſt is ours by the free donation and gift of the Father: *God ſo loved the world that he gave his only begotten Son*, John 3. 16.

Secondly,

Secondly, Chriſt freely gave himſelf unto us, ſo that Chriſt is ours by his own conſent; he hath as it were paſſed over himſelf unto us: *Chriſt loved me and gave himſelf for me,* ſaid the Apoſtle, Gal. 2. 20.

Thirdly, Chriſt hath paſſed himſelf over unto his Church by Marriage; and therefore ſhe is called his Queen, his Spouſe, his Bride, and his Wife, Pſal. 45. 9. Although we had nothing to bring him but Poverty, Shame, Sorrow and Miſery, yet he took us, and loved us, and married us.

Fourthly, Chriſt is ours by communicating his own ſpirit to us.

2. The Saints are Chriſts four ways.

Firſt, By the Donation of the Father: *God hath made him both Lord and Chriſt.* Acts 2. 36. *And hath put all things under his feet, and gave him to be the head over all things in the Church, Epheſ.* 1. 22. *And now* (ſaith Chriſt) *behold I and the Children whom thou gaveſt me; thine they were, and thou gaveſt them me, Joh.* 17. 6. God the Father gave us to God the Son that he might redeem us; and God the Son gave us to God the Father, that he might ſanctifie us, and keep us from the evil of the world, *v.* 17.

Secondly, We are Chriſts by choice; *I have choſen you out of the world.* And the Saints are ſaid to be *choſen in Chriſt,* Epheſ. 1.4.

1. 4. And they are called, *A choſen Generation*, 1 Pet. 2. 9. *And choſen and faithful*, Rev. 17. 14.

Thirdly, The Saints are Chriſts by purchaſe; we were in our Enemies hand, and under their power, and could not free our ſelves from the bondage of the Law, Sin, Satan, Death and Hell; therefore ſaith the Apoſtle, *we are bought with a price*, 1 Cor. 6. 12. For in reſpect of Gods Juſtice, we are bought by Chriſt.

Fourthly, We are Chriſts by combination and Covenant, *I entred into Covenant with thee, and thou becameſt mine*, Ezek. 16.8. That is, I did make a ſolemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder believers follow the Lamb whitherſoever he goeth; they are married to him, he is their Head and Husband.

Seventhly, They follow the Lamb, becauſe they have the Spirit of the Lamb: *We have not the ſpirit of the world, but the Spirit which is of God, that we may know the things that are of God; and we have the mind of Jeſus Chriſt*, 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the ſpirit which he hath given us. *Now if any man have not the Spirit of Chriſt, he is none of his.* This Spirit that the Lord Jeſus gives to believers,

believers, is a ſealing Spirit; a lively Spirit and an enlightning Spirit, and a leading Spirit; it leads us from all evil to all good. And all the Lambs followers are in the Spirit of the Lamb: and therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: they that have this Spirit need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whitherſoever he goeth.

Eighthly, Believers follow the Lamb, becauſe all their priviledges come from the Lamb: they are all *Kings and Prieſts*, Rev. 1. 6. Rev. 5. 10. *And Sons, & Heirs*, 1 Joh. 3. 1. *Behold what manner of love the Father hath beſtowed upon us.* Rom. 8. 17. *If Children, then Heirs, Heirs with God, and joint Heirs with Chriſt.* Though believers have not a Crown in life, yet they are Heirs to a Crown of life, God puts the greateſt honour upon his own people, *Prov.* 12. 26. All the honour that other men have, is not worth the having: that which makes a man great in the eye of the world, makes a man nothing in the eye of God. Men are never the better for their greatneſs, if they are not made better by their greatneſs. But now Believers greatneſs and honour comes by Chriſt, the faithful and true witneſs, the

first begotten of the Dead, and the Prince of the Kings of the Earth. *He hath made us unto our God, Kings and Priests, and we shall reign on the Earth*, Rev. 5. 10. All the light and life, and hope, and joy, and peace, and beauty, and honour, and riches, Believers have, they have it all by Christ, and from Christ: He gives them rich Grace, and rich Glory, and all things richly to enjoy, 1 *Tim.* 6. 17.

Take a man that is out of Christ, and he hath none of all this, *Ephes.* 2. 12. *That at that time ye were without Christ, being aliens from the Commonwealth of* Israel, *and strangers from the Covenant of Promise, having no Hope, and without God in the world, (yet) he is wretched, and miserable, and poor, and blind, and naked*, Rev. 3. 17.

O this is the condition of every Graceless Faithless and Christless person. But now a Believer, though he be never so poor in the worlds eye, he is rich in Gods eye; for all things are his, and he shall inherit all things, 1 *Cor.* 3. 22. *Rev.* 21. 7. *He that overcometh shall inherit all things.* But how comes it to pass, that the believer hath so much, and others so little? He hath it all from *Christ*. *Of his fulness have we all received grace for grace.*

Therefore believers do glory in *Christ*, be-

cauſe they have all their glory by and from Chriſt, 1 *Cor.* 31. He hath enough to glory in that hath a Chriſt to glory in; Now believers cannot but cleave to him, and follow him, becauſe all their *good* things come by him.

Ninthly, They Follow the Lamb, becauſe their names are written in the Lambs book, *Rev.* 13. 8. *And all that dwell upon the earth ſhall worſhip him, whoſe names are not in the book of life, of the Lamb, ſlain from the foundation of the world. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life,* (Rev. 21. 7.) All the reſt, all the worſhippers of the Beaſt, and all unbelievers ſhall be caſt into that lake of fire which burns and flames for ever, *Rev.* 19. There be a great many that follow the Beaſt, worſhip the Beaſt, receive the mark of the Beaſt, and admire the Beaſt, *Chap.* 13. 3, 4. But what are they? Are they any that have their names written in the Lambs book of life? No no: For this ſee *Rev.* 17. 8. *The Beaſt that thou ſaweſt, was and is not, and ſhall aſcend out of the bottomleſs Pit, and ſhall go into Perdition, and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life.* So that you ſee

what that curſed crew are that follow *Babylon*; they are ſuch whoſe names are not written in the book of life. But they that have their Fathers Name written in their forehead, and their names written in the Lambs book, they follow the Lamb whitherſoever he goeth: *And they that are with him are called, and choſen, and faithful.* Rev. 17. 14.

Tenthly and laſtly, precious ones follow the Lamb, becauſe they ſhall be for ever with the Lamb. *Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lamb*; *wherefore comfort one another with theſe words.* 1 Thes. 4. 17. 18. *Therefore are they before the Throne of God, and ſerve him day and night in his Temple*; *and he that ſitteth on the Throne ſhall dwell among them: They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them nor heat*; *for the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters and God ſhall wipe away all tears from their eyes*, Rev. 7. 15, 16, 17. How troubleſom ſoever a Saints beginning is, his ending is joyful. When believers change earth for Heaven, they do not loſe their happineſs, but compleat their happi-

neſs

neſs, John. 12. 17, 24. *Father, I will that they alſo whom thou gaveſt me be with the where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world.* Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Chriſt for ever, implyeth theſe ſeven things.

Firſt, The preſence of God.

Secondly, The happy Union with God.

Thirdly, The bleſſed Viſion of God.

Fourthly, The glorious communion with God.

Fifthly, The fruition of God.

Sixthly, The reſt that the Saints ſhall have in God.

Seventhly, The enjoyments of themſelves in God.

Oh how unſpeakable is the glory of heaven: Oh how infinitely glorious is the Lamb: Now true believers follow the Lamb whitherſoever he goeth, becauſe they ſhall be for ever with the Lamb in fulneſs of glory, and endleſs felicity, *Rom.* 8. 17.

Thus have I ſhewed you why believers follow the Lamb.

Now I ſhall ſhew you the Excellencies of following the Lamb.

The firſt Excellency is, they that follow the Lamb, have the preſence of the Lamb with them.

The hundred forty and four thouſand that ſtood upon Mount *Sion*, had the Lamb with them. *Pſal.* 46. 5. *God is in the midſt of her, ſhe ſhall not be moved; God ſhall help her, and that right early. The Lord of Hoſts is with us, the God of Jacob is our refuge.* verſe. 8. God is in the midſt of his Church, not only to behold her, but to uphold her.

Though the Churches enemies may be Waves to toſs her, yet they ſhall never be Rocks to ſplit her, becauſe God is in the midſt of her. This is that which comforted and ſtrengthened *David*: *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art nigh me,* Pſal. 23. 4. *When thou paſſeſt through the waters, I will be with thee; and thorow the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee, Iſa.* 43. 2. Oh they that follow the Lamb, ſhall ſtand for the Lamb, have the preſence of the Lamb, his glorious preſence, his precious preſence, his comforting preſence, his protecting

tecting preſence, his quickening and ſanctifying preſence.

The Second Excellency is, that they that follow the Lamb ſhall know the mind of the Lamb.

It is given unto you to know the Myſteries of the Kingdom of heaven, but to them it is not given: And bleſſed are your eyes, for they ſee, and your ears, for they hear, Mat. 13. 11, 16. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father I have made known unto you*, John 17.6,7,8. Jeſus Chriſt that lies in the boſom of his Father, he unboſomes and unbowels the heart of the Father to believers; they know his Secrets, his Mind, his Counſel and his Will, and none knoweth it but them: *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes*, Mat. 11.25. But they that walk with God, know much of the mind of God, and the Myſteries of the Goſpel.

The Third Excellency of following the Lamb is, They that follow the Lamb may come boldly to the Lamb. *Let us therefore*

come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need. Heb. 6. 14. A ſoul that hath an intereſt in *Chriſt*, may come boldly to *Chriſt*, and ſpeak boldly to him, and to his Father, for any mercy he needeth; he may go to the Throne of *Grace* for *Grace*, and open his heart to God, as one friend to another. Oh what a liberty have believers! Oh what a priviledge have they, that they may go to God with a holy boldneſs: The wicked proud ones of the earth are ſo high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God: Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

The Fourth Excellency is, they that follow the Lamb ſhall have all their wants ſupplyed by the Lamb: *Phil.* 4. 19. *But my God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt.* They that follow the Lamb ſhall want no good thing: *Oh fear the Lord all ye his Saints, for there is no want to them that fear him. The young lyons do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing,* Pſal. 34. 9, 10. *The Lord is my ſhepherd I ſhall not want,* Pſal. 23. 7. Delight thy ſelf in the Lord,

Lord, and he ſhall give thee the deſire of thy heart; thou ſhalt have whatſoever thou deſireſt to have. He that hath the chieſeſt good ſhall want no good. *Whoſoever ſhall drink of the water that I ſhall give him, ſhall never thirſt; and he that cometh to me ſhall never hunger*, John 6. 35. O who would not follow and believe in the Lamb; Oh happy are all they that love the Lamb.

The fifth Excellency is, they that follow the Lamb ſhall ſhare with the Lamb.

Firſt, In his Divine Nature. *Whereby are given unto us exceeding great & precious promiſes, that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt*, 2 Pet. 1. 4. That is, of thoſe Divine qualities, whereby we are made like unto God in wiſdom, and righteouſneſs, and true holineſs. *Epheſ.* 4. 24.

Secondly, In his Conqueſts. The poor Saints ſhare with Chriſt in all his noble and honourable Conqueſts (1 *Cor.* 15. 65.) over the World, Death, and Hell, and over ſufferings: *In all theſe things we are more than Conquerors, through him that loved us*, Rom. 8. 37.

Thirdly, They ſhare with Chriſt in his Graces.

Of his fulneſs have we all received grace for grace, John 1. 16. As a child receives member for member; as the Paper from the preſs receives letter for letter: as the Wax from the ſeal receives print for print; or as the Glaſs from the Image receives face for face; ſo do believers receive from Chriſt grace for grace, that is, for every grace that is in the Lamb, there is the ſame grace in us in ſome meaſure.

Fourthly, Believers ſhare with Chriſt in his glorious Titles.

He is called a Son, ſo are they; a King, ſo are they; a Prieſt, ſo are they; an Heir, ſo are they; *Rom.* 8. 17, *Rev.* 5. 10, *Rev.* 1. 5, 6.

Fifthly, They ſhare with Chriſt in his Glory.

I go to prepare a place for you: I will come again and receive you unto my ſelf, that where I am: there ye may be alſo, John. 14. 23. *And the glory which thou gaveſt me I have given them, that they may be one as we are one*, Joh. 17. 22. *My ſheep hear my voice, & they follow me, and I give unto them eternal life*, Joh. 10. 28. The Saints ſhall have the ſame glory which Chriſt himſelf hath; the Saints in Heaven are not only glorified with Chriſt, (which is a great exaltation) but they do enjoy the very ſame glory which Chriſt himſelf

himself doth; the same for kind, though not for degree. The Head and Members are glorified together with the same kind of glory: God hath not one Heaven for his Son, and another for his Saints; but one and the same for both. Believers shall be as truly glorious as Christ is, and eternally glorious as he is. *Our vile bodies shall be fashioned like unto his glorious body, and we shall be glorified together with him, and appear with him in glory,* Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow him, share with him.

The sixth Excellency of following the Lamb is, They that follow the Lamb shall be protected by the Lamb. *He suffered no man to do them wrong; yea he reproved Kings for their sakes, saying; Touch not mine Anointed, and do my Prophets no harm,* Ps. 105. 14, 15. Which are his Saints. *Who is he that will harm you if ye be followers of that which is good? And if ye suffer for righteousnes sake, happy are ye; and be not afraid of their terrour, neither be troubled,* 1 Pet. 3. 13. *Fear them not, for I am with thee: be not dismayed for I am thy God: yea I will strengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of my righteousnes.* Isa. 41. 10. *Can a woman forget her sucking child*

that she should not have compassion of the Son of her womb? yea, they may forget, yet will not I forget thee, Isa. 40. 15. Who can harm a man if God be with him and for him? He that hath the love of God, needs not care for the anger of men: A true believer hath the love of God, the love of Christ, the love of good Angels, the love of good men, and the love of all whose love is worth the having. God protects men in his way, but not out of his way; when men appear for God, God appears for men; he is good to them in affliction, and he doth them good by affliction.

The seventh Excellency is, They that follow the Lamb shall not feel the wrath of the Lamb: *Rev.* 2. 11. *He that overcometh shall not be hurt of the second death.* 1 Thes. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit*, Rom. 8. 1. O how sad is the condition of those, who live and die without Christ, they are sent to Hell, *Psa.* 9. 17. *The wicked shall be turned into Hell, and all the Nations that forsake God: who shall be punished with everlasting*

destruction

deſtruction from the preſence of the Lord, and from the glory of his power, 2 Theſ. 2. 9. They ſhall feel and ſuffer the wrath of the Lamb, becauſe they deſpiſed the truth of the Lamb. *Becauſe I have called and ye refuſed, I have ſtretched out my hand and no man regarded; but ye have ſet at naught all my Counſel, and would none of my reproof; I alſo will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as deſolation, your deſtruction cometh as a whirl-wind, when diſtreſs and anguiſh cometh upon you: then ſhall they call upon me, but I will not anſwer, they ſhall ſeek me early, but they ſhall not find me*, Prov. 1. 24, 25, 26, 27, 28. Do you hear this ſinners? If God will ſhew you no mercy, if ye live in your ſins, and die in your ſins, be ſure Hell will ſhew you no mercy; now the believer ſhall feel and ſuffer none of this, he is in a happy ſtate and condition.

The eighth Excellency is, They that follow the Lamb ſhall reign with the Lamb: and this is another Excellency of following the Lamb. True Believers do reign now over the Creatures, over the pomp and pride of the world, over all Spirits, over Sin, over the Conſciences of wicked men, and over ſufferings: but beſides all this, they ſhall reign

reign with Chriſt, and over thoſe that now reign over them, *Rev.* 5. 20. *And we ſhall reign on the Earth,* Chap. 20. 4. *And they lived and reigned with Chriſt a thouſand years.* And as the wicked tread down the Saints under their feet now, ſo ſhall the Saints then tread down the wicked under their feet, *Mal.* 4. 3. The Lord hath promiſed that the meek ſhall inherit the earth. Doth not the Scripture ſay, that, *In the laſt days, the mountain of the Lords houſe ſhall be lifted up above the Hills, & ſhall be eſtabliſhed in the top of the Mountains?* Iſa. 2. 2. *And that the Kingdoms of this world muſt become the Kingdoms of our Lord Jeſus,* Rev. 11. 15. And he that loves to ſee the face of his Church beautiful, will e're long wipe away thoſe bloody tears: it is not long before you will triumph and ſay, (*Cant.* 2. 11, 12.) *Loe, the winter is paſt, the rain is over and gone, the flowers appear on the earth, the time of the ſinging of birds is come.*

The ninth Excellency is, They that follow the Lamb ſhall ſit upon the Throne with the Lamb, *Rev.* 3. 20, 21. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne, Ye alſo ſhall ſit upon twelve thrones, judging the twelve*

twelve tribes of Iſrael, Mat. 19 28. Oh what an honour is this! what a glory, is this! to ſit upon the Throne with Chriſt; Is it not honour and glory enough for us to be in Heaven, with God, and Chriſt, and Angels? but we muſt ſit upon a Throne there? Oh what an honour is this! and yet this honour ſhall all the Lambs followers have.

The tenth Excellency of following the Lamb is, they that follow the Lamb ſhall judge the world with the Lamb. If you conſult ſacred Records you ſhall find, that both God, and Chriſt, and the Saints are ſaid to judge the world: The Ordination is Gods, the Execution is Chriſts, the Approbation is the Saints. When the Apoſtle would ſtop the ſinful ſuits among the *Corinthian* brethren, that did not want men of Eminency to put a period unto controverſies, ſaith, *Do ye not know that the Saints ſhall judge the word? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?* 1 Cor. 6. 2. Enoch, *the ſeventh from* Adam, *propheſied, ſaying, Behold the Lord cometh with ten thouſand of his Saints, to execute judgment upon all,* Jude 14, 15. *When the Son of man ſhall ſit in the Throne of glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael,*

Mat.

Mat. 19. 28. Now the world judges the Saints, but then the Saints shall judge the World: now they judge and condemn Christ in his Members, but then they shall be judged and condemned by Christ and his Members: For as the world cannot endure God himself, so neither can they endure God in the Saints, and the more God dwells in the Saints, the more the world afflicts the Saints: but they that follow the Lamb whithersoever he goeth, shall then sit upon those that now sit upon them.

Thus have I shewed you the Excellencies of following the Lamb.

Fourthly, The misery of those that follow not the Lamb, but the *Beast*; Oh their misery is great in this life, but it will be greater in the other.

The first Misery of them that follow the Beast is, They that follow him shall share with him in all his plagues. *And the third Angel followed them saying with a loud voice, if any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture, into the Cup of his indignation, and he shall be tormented with fire and brimstone*

in

in the presence of the Lamb, Rev. 14. 9. 10. Oh the plagues, the terrible plagues, that shall fall upon the Beast, *Death and Mourning, and Famine, and Fire*, ch. 18 8. The judgments shall come upon all parties, and upon all degrees and conditions of men that joyn with the Beast; All those that do partake of his sins, shall share of his plagues.

There is first a vial poured out upon the Earth; that is, upon the common people, *chap.* 16. *ver.* 2.

Secondly, Another Vial upon the Sea; that is, the Jurisdiction of *Rome*, *ver.* 3.

Thirdly, Another Vial upon the Rivers; that is, their Ministers, *ver.* 4.

Fourthly, Another Vial is poured out upon the Sun; that is, Princes and Magistrates, *ver.* 8.

Fifthly, Another Vial also upon the Seat: that is *Rome* it self, the Throne of the Beast, *ver.* 10.

So that all that worship the Beast, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his plagues: *Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues*, Rev. 18. 4.

The

The Second Misery of them that follow the Beast is. They shall cry to the Rocks, and to the Mountains of the Earth. *And the great men, and rich men, and the chief Captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Rev. 6. 15, 16, 17. The wicked, though here cloathed in Silk and Velvet, shall wish for the mountains to cover them, which would be but a poor shelter, *For the Mountains melt at the presence of the Lord, and the rocks rend asunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring wolves, shall be afraid of the wrath of the Lamb that sitteth on the Throne. Oh how will those great men dare to appear before his Tribunal, that have stained the Sword of Authority with the bloud of Innocency, by turning its back against the Vicious, and whetting its edge against the Righteous: Many an unjust Judge, that may be now sits confidently upon the bench, shall then stand trembling at the Bar: Oh how will they be able to lift up their heads

before

before Christ, who have lifted up their hands against Christ? *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ*, Act. 24. 26, Rev. 17. 14. Instead of helping the Lord against the mighty, they help the mighty against the Lord, *Psal.* 2. 2. Oh how many great men are there, that make no other Use of their greatness, but to be great in wickedness; Great Swearers, great Drunkards, great Sabbath-breakers, great Persecutors, great Adulterers, great Atheists who instead of denying and forsaking the Devil and all his works, follow the Devil and all his works; who sin with content, and are content with their sins: *Thy Princes are rebellious, and companions of Thieves. Isa.* 1. 23. But the great God, against whom they sin, is greater then the greatest; *before whom all the Nations of the world are but as a drop of a bucket, and as the small dust of the ballance*, Isa. 40. 15. *who will not fear thee, O King of Nations, forasmuch as there is none like unto thee, O Lord; Thou art great, and thy Name is great, and thy Power is great*, Jer. 10. 6. He toucheth the Mountains, and they smoak, before whom the Devils fear and tremble. Therefore, woe, woe, be to them that forsake him and follow the Beast; they shall cry and call for help, but there will be none to help them.

The

The third misery of those that follow the Beast is, they shall be cast into a lake of fire with the Beast. *And the Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image, these both were cast alive into a lake of fire burning with brimstone*, Rev. 19. 10. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 *Thes.* 1. 7. 8, 9. Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames, and for ever to be banished from the presence of God, and his holy Angels: This will be the portion of the Beasts followers. Oh, will they not wish then they had never been born? and that they might be turned into stocks and stones: but alas all their wishes will do them no good. Christ will say to them then, *Depart ye cursed into everlasting fire prepared for the Devil and his Angels*, Mat. 25. 41, 42, 43. Oye Rulers and great ones of the earth, it will be no dishonour to your Honours, to lay your honours at his feet, in whose presence the

the Angels vail their faces; and before whose Throwne the Elders cast their Crown, *Isa.* 6. *Rev.* 4. 10, O is it not better then with patience to suffer with *Sion* and the Churches party a while, rather than joyn with the *Romish* party, and be ruined with them in the end? *Rev.* 14. 12. *Here is the patience of Saints*, Ye shall suffer a while, and be trodden down by them; and you must stay for the full accomplishment of this promise for your deliverance: *But I will surely come, and will recompence all your patience*; And therefore be not discouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, those remnants of *Baal*, which God will surely destroy.

Fifthly I shall shew you now how the Lambs followers may be known from the Beasts followers.

First, You may know them by their number; they are in number the fewest, *Many are called but few are chosen*, Mat. 20. 16. *Though all Israel be as the sand of the Sea, yet but a remnant shall be saved*, Rom. 9. 27. And Christ calls his flock, *A little flock*, *Luke*. 12. 32. And truly beloved, they are but few that follow the Lamb, and believe in him,

him. The *Heathens* follow the *Devil*; the *Turks* follow *Mahomet*; the *Jews* follow *Moses*; the *Papists* follow the *Pope*; and looſe *Proteſtants*, and carnal *Profeſſors*, they follow the *world*, the *fleſh*, and the *Devil*; and *falſe Teachers*, *falſe Doctrine*, and *falſe Worſhip*; *And all the world wanders after the Beaſt*, Rev. 13. 3. *The waters which thou ſaweſt where the Whore ſitteth, are people, and multitudes, and nations, and tongues*, Chap. 17. 15. Believers, though their Natures are the ſweeteſt, yet their number is the ſmalleſt: in Heaven are the beſt, but in Hell are the moſt.

O dear Chriſtians, there are but few upright Chriſtians; there are many Thorns, but few Lillies. Many almoſt but few altogether Chriſtians.

Secondly, By their Characters you may know them. You have nine lovely Characters of them in this fourteenth Chapter.

Firſt, They ſtand with the Lamb upon the Mount *Sion*.

Secondly, They have their Fathers name written in their foreheads.

Thirdly, they ſing a new Song, which none can learn, but only the hundred forty and four thouſand.

Fourthly,

Fourthly, They are ſuch as are redeemed from the Earth.

Fifthly, They are Virgin Saints, not defiled with women.

Sixthly, They follow the Lamb whitherſoever he goeth.

Seventhly, They are redeemed from amongſt men.

Eightly, They bring their firſt-fruits unto God, and to the Lamb.

Ninthly, *And in their mouths was found no guile; for they are without faults before the Throne of God.* Oh how Holy, how Heavenly, how Gracious, how Glorious, how Lovely and Spiritual are theſe! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People.* 1 Pet. 2. 9.

Thirdly, By their Spirit; they have another Spirit, *Num.* 14. 24. All the Lambs followers are in the ſpirit of the Lamb, *Rom.* 8. 9. 16. And by that ſpirit they are led and taught; a ſpirit of holyneſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble and faithful ſpirit to and for the Lord. Now as the Lambs followers are in the ſpirit of the Lamb, ſo the Beaſts followers are in the ſpirit of the Beaſt, which is no other

other than the ſpirit of the Devil, *Epheſ.* 2. 2. *According to the Prince of the power of the air (the ſpirit that now worketh in the children of diſobedience?* a ſpirit of Lording and Domineering, a ſpirit of Cunning and Craftineſs, a ſpirit of Deceit, a ſpirit of Superſtition, a ſpirit of Perſecution and Cruelty; and in this ſpirit are all the followers of the Beaſt. Now by this you may know the Lambs followers from the Beaſts followers.

Fourthly, By their name: They have another name, *a new name*, Rev. 3 12. God gives his people honourable titles, though the Beaſt giveth them reproachful titles. God calls them, *The dearly beloved of his Soul*, Jer. 12. 7. And *The Apple of his eye*, Zech. 2. 8. And *His Jewels*, Mal. 3. 17. His Glory, his Portion, his Bride, his Friends and Children: but the Beaſt calls them ſeditious Hereticks, Deceivers and Deluders, Blaſphemers, and Foo's and Mad-men, as if they were not worthy to have a being amongſt men: but though they are Ravens in the worlds eye, yet they are Doves in Gods eye: yea they are ſuch Worthies, *Of whom this world is not worthy*, Heb. 11. 38. Now dear Chriſtians by this you may know the Lambs followers from others, by their

nick names the world giveth them, and by the glorious names that God giveth them.

Fifthly, By their graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodneſs, they are very fruitful., and bring forth much fruit, *John* 15. They are called heavenly, becauſe of their heavenlineſs, *Rom.* 8. 1. And holy, becauſe of their holineſs: Spiritual, becauſe of their ſpiritualneſs: And faithfull, becauſe of their faithfulneſs: there is much of God to be ſeen in them, in their words, works, duties and converſations, *Phil.*3.20. *For our converſation is in heaven*, They ſeek heavenly things, and walk by a heavenly Rule; they eye heavenly objects, and are led by a heavenly ſpirit, they ſubmit to a heavenly Government, and imitate heavenly ones: there is much of heaven in them, and much of them in heaven. *When I awake I am ſtill with thee*, ſaith *David*.

But now the Beaſts followers they are all too, but it is with blood and ſwearing, curſing, ſtealing, lying, blaſpheming, rebellion, and all manner of abominations and filthineſs, *Hoſ.*4.2. *Rom.*3. *Rev.* 13. Now beloved, by this you may know Chriſts precious ones from the Beaſts filthy ones.

Sixthly, The Lambs followers may be known from the Beast followers, by their keeping the Commandments of God, and the faith of Jesus, *Rev.* 14. 12. *Here is the patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus* So Rev. 12. 17. *The Dragon was wroth with the Woman, and made War with the remnant of her seed, which keep the Commandements of God, having the testimony of Jesus Christ.* True believers cleave to the Lord and follow him fully: *But my servant Caleb hath followed me fully*, Numb. 4. 45. *Enock walked with God*, Ge. 5. 23. *And Noah walked with God*, Gen. 6. 9. *Let us also walk in the Spirit*, Gal. 5. 25. And they follow the Lamb whither soever he goeth, they hear his Voice, they profess his Worship, they obey his Doctrine, they abhor Antichrist, they follow not the Beast, nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch Beastly *Babylon.*

Seventhly, By their Company: The Lambs followers keep company together. *Being let go, they went to their own company*, *Acts* 4. 23. So they are said to stand upon a Sea of glass together: *And I saw as it were a Sea of glass, mingled with fire, and them*

had gotten victory over the beast, and over his image, and over his mark, & over the number of his name, stand on the Sea of glass, having the harps of God, Rev. 15. 2. So they that are with the Lamb upon Mount *Sion*, are together, and keep together, and follow the Lamb together. Christs faithful Witnesses do not hear with Antichrists hearers, nor worship with them which worship the Beast; for they are come out of *Babylon*, Chap. 18. 4. *Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues: Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you. saith the Lord*, 2 Cor. 16. 17. The Children of God will not keep company with the children of wrath: for they cannot agree: *For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial: Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16. Therefore believers keep together, walk together, and worship God together: *And they that believe were of one heart and one soul, and continued in the Apostles doctrine & fellowship*, Acts 4. 32. Acts 2. 42. by this the Lambs follow-

ers are known by, to wit, their company.

Eighthly, by their language they are known; true believers ſpake the language of *Canaan*; their Language is Scripture-language; you may know them by their ſpeech, as *Peter* was known by his ſpeech: *Surely thou art one of them, for thy ſpeech bewrayeth thee*, Mat. 26.73. Their words are holy and heavenly, they ſpeak of God, and to God, and for God; and *he heareth them*, Mal. 3. 16. But the Beaſts followers ſpake wickedly, proudly, daringly, and blaſphemouſly, Chap. 13.4. *And he opened his mouth blaſpheming God, his Son, his Name, his Saints and they that dwell in Heaven*, verſe. 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but ſpeak much of God.

Ninthly, The Lambs followers are known by this, they are more afflicted with the Churches heavineſs, than they are affected with their own happineſs. *The King ſaid, Why is thy countenance ſad? This is nothing elſe but ſorrow of heart, ſeeing thou art not ſick, Why ſhould not my countenance be ſad, when the City, the place of my Father, lies waſt, and the gates thereof are conſumed*

fire? Neh. 2. 3. How can *Sions* Sons be rejoycing, when their Mother is mourning? though they were the *Jews* deſolation, yet they were *Jeremiah*'s Lamentation. How can ſuch rejoyce in her ſtanding, that do not mourn for her falling? When the Churches Adverſaries make long furrows upon her back, we ſhould caſt in the ſeed of tears. *Remember them that are in bonds, as being bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body*, Heb. 13. 3. Sympathiſing with others, makes an eſtate that is joyful more happy, and an eſtate that is doleful leſs heavy.

The righteous periſh and no man layeth it to heart, Iſa. 5. 7. We may draw up that charge againſt many now, *Amos.* 6. 46. *They lie upon beds of Ivory, and ſtretch themſelves upon Couches, and eat the Lambs out of the flock, & the Calves out of the midſt of the ſtall, that drink Wine in bowls and anoint themſelves with the chief Ointments; but they are not grieved for the afflictions of Joſeph*, Oh that there were not too many ſuch now adays, that eat the fat, and drink the ſweet, and are not troubled for *Sions* troubles: inſtead of ſympathiſing with them in their miſery, they are cenſuring of them for their miſery; But the true ſervants of God are tender and

broken hearted, they weep, and mourn, and wring their hands for *Sions* sins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance; and thus they do, and will do till they see *Sion* on Mount *Sion* with the Lamb to be.

Tenthly, The Lambs followers are known by their love to Christ, and sufferings for Christ, they chuse the worst sorrows, before they will commit the least of sins: *For thy sake we are killed all the day long, and counted as sheep for the slaughter*, Psal. 44. Rom. 8. 36. *And ye shall be hated of all men for my Names sake*, Mat. 10. 22. *Blessed are ye when men shall revile you, and persecute you, and shall say any manner of evil against you falsly for my sake*, Mat. 5. 10. Lo, can walk on the water without drowning, and lie in the fire without burning. How shall we Land at the Haven of rest, if we are not tossed upon the Sea of trouble, A believer should live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are so welcome to that spiritual *Canaan*, as those that swim to it through the Red Sea of their own blood. In suffering, the offence is done to us; in suffering, the offence is done to God. In suffering

we loſe the favour of men, in ſinning we loſe the favour of God: therefore *Daniel* choſe the Den of the Lion, rather than he would forſake the cauſe of the Lamb, *Dan.* 6. And the three Children choſe rather to ſuffer ſadly, than to ſin foully, *Dan.* 3. And *Moſes* choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſure of ſin for a ſeaſon, *Heb.* 11. 29. It is better to be a Martyr than a Monarch, it is better to be a priſoner for Jeſus Chriſt, than to be a Prince without Chriſt, or againſt Chriſt.

O how precious, how glorious, how lovely, and how ſweet is Jeſus Chriſt to believers? O they love him entirely, uprightly. they love his glorious Perſon, and the beauty of his Holineſs, and his Name, his Honour, his Cauſe, and his Members; they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, *Rev.* 12. 11 *And they loved not their lives unto the death* Now by this all men may know the Lambs followers from the Beaſt followers, *viz.* by their ſorrows and ſufferings for Chriſt, for Truth, for Righteouſneſs, and for Conſcience ſake. *Heb.* 10. 34. *And they took joyfully the ſpoiling of their goods*, Heb. 11. 35.

Eleventhly, The Lambs followers are

known by this, They ſeek the publick good of others above the private good of themſelves: *I have great heavineſs, and continual ſorrow in my heart: for I could wiſh that my ſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh*, Rom. 9. 2. 3. *And now, O Father, glorifie thy Son, that thy Son may glorifie thee*, John 17. 1. He prayed for glory more for the Fathers ſake that beſtowed it, than for his own ſake that received it. A true Chriſtian doth not deſire grace only for this end, that God may glorifie him, but he deſires grace for this end, that he may glorifie God. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich yet for your ſakes he became poor, that ye through his poverty might be rich*, 2 Cor. 8. 9. Oh, that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us! *And David, after he had ſerved his own Generation by the will of God fell on ſleep*, Acts. 13. 26. His Generation did not ſerve him, but he ſerved his Generation: not the Generation that was before him, for they was dead before he was living; nor the Generation that was behind him, for they were living after he was dead; but his own Generation; and not by his own will but by the will of God, Old *Ely* mourned more for the loſs of his Religion, than for the

the loſs of his Relations, 1 *Sam.* 4. 18. So Moſes Exod. 32. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great Nation.* He was no ſelf-ſeeker, but a life-preſerver. Grace doth not only make a man carry it like a man to God but to carry it like a God to man, Reaſon makes a man a man, but Grace makes a man a Chriſtian. Every gracious ſpirit is publick, though every publick ſpirit is not gracious.

As we are not born by our ſelves, ſo we are not born for our ſelves. But the Beaſts followers and *Babylons* Merchants are for themſelves, and ſeek themſelves: *Yea, they are greedy dogs, which can never have enough & they are ſhepherds that cannot underſtand; they all look to their own way, every one for his gain from his quarter,* Iſa. 56. 11. *And teaching things they ought not for filthy lucre ſake,* Tit. 1. 11. *Wo to you Scribes and Phariſees, for ye devour Widows houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation,* Mat. 23. Theſe make not gain to ſtoop to godlineſs; but godlineſs to ſtoop to gain.

Twelfthly, and laſtly, The Lambs followers may be known from the Beaſts followers

by this, they are more for power then form, for heart than art, for matter than method, for substance than shew: *Having a form of Godliness, but denying the power thereof; from such turn aside,* 2 Tim. 3. 5. As they, who have the power of Godliness, cannot deny the form; so they, who have the form of Godliness, should not deny the power. Alas, what is hearing without doing, and praying without practising, and preaching without reforming? God loves to see the Plants of Righteousness loaded with the Fruits of Righteousness: He beareth greater respects to our hearts, than he doth to our works. *I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God,* Rom. 12. 1.

The formalist he is all for outward action, and for nothing of inward sincerity: he is for a body without a soul, and a shew without a substance: but it is not a shew of outward piety that will excuse inward hypocrisie. *For he is not a Jew that is one outwardly, neither is that Circumcision which is outward in the flesh. but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God,* Rom.

2. 28. 29. *I know the blaſphemy of them which ſay they are Jews, and are not, but are the Synagogue of Satan*, Rev. 2. 9. They are better in their out-ſides than they are in their in-ſides, but believers are better in their in-ſides then they are in their outſides: *The Kings Daughter is all glorious within, her cloathing is of wrought gold*, Pſal. 45. 13. The one bows but his knee at the Name of Jeſus, the other bows his heart to the Truth of Jeſus; the one only ſings with the Croſs, the other carries the Croſs. Oh what would not hypocritical men do for Heaven, if they might have Heaven for their ſo doing? but they that fail in this rotten bottom, will ſurely ſink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purpoſe is your ſacrifices unto me, ſaith the Lord? I am full of the burnt-offerings of Rams, and the fat of fed Beaſts, and I delight not in the blood of Bullocks, or of Lambs, or of Hee goats.* It was not the Clay and Spittle that cured the blind man, but Chriſt anointing his eyes. It was not the troubling of the waters in the Pool of *Bethſeda*, that made them whole, but the coming down of the Angel. Alas, the diſh without the meat will not feed us. Man may ſpred the Net of Duty, but it's God muſt take the draught of mercy, Now by this, beloved, you may

know the Lambs followers from the Beasts followers.

And thus I have briefly and clearly shewed you these five things:

First, what following the Lamb is.

Secondly, Why gracious souls follow the Lamb whithersoever he goeth.

Thirdly, The Excellency of following the Lamb.

Fourthly, the misery of following the Beast.

Fifthly, How the Lambs Followers may be known from the Beasts followers.

I shall make some use of this:

First, For Examination and self-tryall: Oh friends, for the Lords sake, and for your souls sake, examine your selves and try your selves by this, that you may know whose you are, and to whom you do belong: *Know ye not, that to whom you yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?* Rom. 6. 16.

Oh who do ye follow? If men, verily you have your reward; If sin, you shall have sins wages, which is eternal death; woe and misery in this life, and Hell and destruction in the other life: but if God, then you shall have

have eternal life. *Therefore be not deceived*, miſtake not your ſelves, *God is not mocked: for whatſoever a man ſowes, that he ſhall reap.* O beloved, examine your ſelves, and try your ſelves: what is it you mind? what is it you ſeek? what is it you doe? do you follow the Lamb in his Commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings and Reproaches? have you forſaken all and followed him? *Mat.* 19. 20. Have you taken up his Croſs and denyed your ſelves: *Mat.* 16. 24. Have you learned of him to be meek and lowly? *Mat.* 11. 22. Have you viſited and cloathed his Members? *Mat.* 25. 35. Have you kiſſed the Son, and made your peace with him: O beloved, are you new Creatures? are you in Chriſt? are you in Faith? *Know ye not, if Chriſt be not in you, ye are Reprobates?* 2 Cor. 13. 5.

The ſecond Uſe is Exhortation.

O beloved, Let me beſeech you for your precious and immortal Souls ſake, to come out of *Babylon*, from the Beaſts Image, and from his worſhip, and from his Mark, that you may not be defiled: O come away to Jeſus Chriſt. *Ariſe, my love, and come away*, Cant. 2. 10. *Come unto me all you that labour and are heavy laden, and I will give you reſt*, Mat.

Mat. 11. 28. Oh ſinners, he calls you to come to him; will you not go? We muſt forſake ſin, and embrace vertue; put off the Old man, and put on the New man; we muſt have Repentance and Mortification, a dying unto ſin, and a living unto righteouſneſs; from the love of earthly things, to the deſire of heavenly things. Our bodies and ſouls muſt come away unto Chriſt; our ſouls, becauſe they are the Spouſe of Chriſt; our bodies, becauſe they are the Temples of the Holy Ghoſt: We muſt come away from the Enticements of the Fleſh. the Allurements of the world, and Suggeſtions of the Devil, and from the Whore of *Babylon*, and from all her inventions and traditions *Rev.* 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that we may live in Chriſt, as Chriſt lives in the Father. O what more happy than to live for ever; and ſo to live for ever, as Chriſt himſelf liveth? Surely that is a bleſſed and glorious life. This is a Believers life.

*S*econdly, Labour more and more to be like thoſe that follow the Lamb fully: they are very holy and pure: they are called Virgins.

Firſt, for their Chaſtity; *That I may preſent you as chaſt Virgins unto Chriſt*, 2 Cor. 11.

11. 2. These love Christ with a chaſt, but not with an adulterous love.

Secondly, for their purity: They are Virgin-Saints, they are not defiled with the whore of *Babylon*, but have kept themſelves from her Idolatry and Superſtition, and from her ſin and wickedneſs: *And in their mouth was found no guile.*

Believers are ſtiled and titled Heaven: Chriſts Members are glorious Members: they are called Heaven for two Reaſons.

Firſt, becauſe there is much of Heaven in them.

Secondly, Becauſe there is much of them in Heaven.

Firſt, there is much of Heaven in believers, much of God, much of Chriſt, and much of the Spirit: *Of his fulneſs have all we received grace for grace*, John 1. 16. The glory of God, the knowledge of God, the preſence of God, the love of God, the holineſs of God, the joys of God; theſe are the things that make Heaven to be Heaven; Now there is much of theſe in believers, therefore they are called Heaven. We are taken into communion with Angels; and our communion with the Angels in a great meaſure doth conſiſt in bearing a part with them in praiſing God; it is the action of Heaven. Believers are holy Ones, and they have glorious Titles. Firſt,

First, *The Lords portion*, Deut. 32. 9.
Secondly, *His pleasant portion*, Jer. 12. 10.
Thirdly, *His inheritance*, Isa. 19. 25.
Fourthly, The *dearly beloved of his soul*, Jer. 12. 7.
Fifthly, Gods *Treasure and peculiar treasure*, Exod. 19. 5.
Sixthly, *His Glory*. Isa. 46. 13.
Seventhly, *The house of Gods Glory*, Isa. 60. 7.
Eighthly, *A Crown of Glory*, Isa. 62. 3.
Ninthly, *A Royal Diadem*: in the same place.
Tenthly, *The Glory of God*, Jer. 3. 17.
Eleventhly, *Golden Candlesticks*, Revel. 1. 12.
Twelfthly, *Kings*, Rev. 5. 10. And in my Text, *Heaven*.

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lords esteem they are to God above all people: *The righteous is more excellent than his neighbour* Prov. 12. 26. O how precious, how happy how blessed and glorious are believers they are called Heaven.

Secondly, Believers are called Heaven because there is much of them in Heaven.

First

First, Their Thoughts are in Heaven, *Psa.* 139. 18.

Secondly, Their Desires are in Heaven, *Isa.* 73. 25.

Thirdly, Their Affections are in Heaven, *Col.* 3. 2.

Fourthly, Their Hopes are in Heaven, *Tit.* 2. 14.

Fifthly, Their Conversatio ns are in Heaven, *Phil.* 3. 20.

Sixthly, Their Hearts are in Heaven, *Mat.* 6. 21.

Seventhly, Their Aims are in Heaven, *Luke* 10. 20.

O there is much of believers in Heaven: their souls are in Heaven, when their bodies are walking upon the earth: they live in heaven whilest they are on the earth, and they come to Heaven, when they leave the earth, *Ephes.* 2. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* The Saints are set in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are set in high places. The true Church is that Spouse that is fair and beautiful, *Cant.* 2. 14. Oh the Church of Christ is lovely and glorious.

First, Glorious in her Head.

Secondly, Glorious in her Titles.

Thirdly

Thirdly, Glorious in Gifts and Graces.
Fourthly, Glorious in her Offices.
Fifthly, Glorious in her Priviledges.
Sixthly, Glorious in her Members.

O the Church of Christ is a holy Church, and a glorious Church; *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish*, Eph. 5. 27. *They are not defiled, they are Virgins, and in their mouth is found no guile; Now he that hath an ear to hear, let him hear.*

I shall exhort you that are Members of this heavenly Church.

First, to seek heavenly things before and above all things else: Let your hearts be filled with heavenly knowledge, and heavenly riches.

Secondly, delight in heavenly things; let it be your heaven upon earth, to serve the God of heaven.

Thirdly, Act by heavenly Principles.

Fourthly, Have a holy dependance upon God,

For Direction.
For Protection.
For Assistance.
For a Blessing.

Fifthly, Eye heavenly Objects, God, Christ, and the Spirit.

Sixthly,

Sixthly, Imitate heavenly ones; follow them that follow Christ.

Seventhly, Walk by a heavenly Rule; walk according to the Laws of Heaven.

Eighthly, and lastly, Live much in Heaven.

Your Father is in Heaven.
Your Head is in Heaven.
Your Husband is in Heaven.
Your King is in Heaven.
Your Treasure is in Herven.
Your Crown is in Heaven.
Your Wages are in Heaven.

And where should you be but in Heaven? *Knowing in your selves that ye have in heaven a better, and an enduring substance,* Heb. 10. 34. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the Heavens,* 2 Cor. 5. 1.

Oh these are blessed and holy ones; *And they that are with him, are called, and chosen and faithful,* Rev. 17. 14. Oh labour to be like those in purity, and piety, in holiness and humbleness, in meekness, and patience in faithfulness and uprightness, in spiritual ness, and in all godliness.

Thirdly, Follow the Lamb out of *Babylon. And they cried with a loud voice, saying,*

How

How long O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth? Rev. 6. 10. *And another Angel came out of the Temple, crying with a loud voice to him that ſate on the Cloud, Thruſt in thy Sickle & reap, for the time is come for thee to reap, for the harveſt of the earth is ripe. And he that ſat on the Cloud, thruſt in his Sickle on the Earth, and the earth was reaped. And another Angel came out of the Temple which is in Heaven, he alſo having a ſharp Sickle,* Rev. 14. 15, 16, 17. The Whore of *Babylon* ſhall be deſtroyed with a double deſtruction.

Her Walls ſhall fall down,
Her Wall of Power;
Her Wall of Policy:
Her Wall of Superſtition:
Her Wall of Maintenance:
And that for theſe Reaſons

Firſt, Becauſe ſhe hath corrupted Religion, and that both in Doctrine and Worſhip. *Babylon is fallen is fallen, that great City becauſe ſhe made all Nations drink of the Wine of the wrath of her Fornication,* Rev. 14. 8. Chap. 18. 3.

Secondly, Becauſe ſhe hath poyſoned the Kings of the Earth. The Whore of *Babylon* hath been the great corrupter of Kings. *And I ſaw three unclean Spirits like Frogs com-*

me out of the mouth if the Dragon, and out f the mouth of the Beaſt, *and out of the outh of the falſe Prophet: for they are ſpi- its of Devils, working Miracles, which go orth unto the Kings of the earth, and of the hole world, to gather them to the battel of hat great day of God Almighty,* Rev. 16.13. 14. Chap. 17. 2.

Thirdly, for her cruelty: *In her was ound the blood of the Prophets, and all the aints that were ſlain upon the earth,* Chap. 8. 24. *And I ſaw the Woman drunken with he blood of the Saints, and with the blood of he Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration,* Chap. 17. 6.

Fourthly, Becauſe her ruine and deſtruction is publiſhed and proclaimed over the world. *And he cried mightily with a ſtrong voice ſaying, Babylon the great is fallen, is fallen, and is become the habitation of Devils* Chap. 18. 2. Chap. 14. 8.

Fifthly, it is the great deſign that Chriſt hath in the latter days of the world, to deſtroy Antichriſt. *The Lamb ſhall overcome them, for he is Lord of Lords & King of Kings* Chap. 17. 14. *His eyes were as a flame of fire, and on his head were many Crowns, and he was cloathed with a Veſture dipt in blood, and his name is called, The word of God. And out*

of

of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations, Chap. 19. 12. 13. 15.

Sixthly, becauſe he hath greatly inſulted and triumphed over the Lords people in their miſeries and calamities. *And they that dwell upon the earth ſhall rejoyce over them and make merry, and ſend gifts one to another* Rev. 1. 10.

Seventhly, Becauſe of all the Churches enemies that ever were, this is the cruelleſt enemy. The fourth Beaſt is worſe then any of the former Beaſts. *And behold, a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth, and it was Divers from all the Beaſts that were before it*, Dan. 7. 7. Rev. 18. 14.

Eighthly, It is the Expectation of all the Saints, that *Babylon* be deſtroyed, and thrown like a Milſtone, *Chap.* 18. 21. Now God that hath raiſed this expectation, in the hearts of his People, he will not fruſtrate their expectation, he will fulfil their Petitions.

Ninthly, God hath promiſed to deſtroy the Scarlet whore, becauſe ſhe hath deſtroyed his Saints, and ſhe is to be rewarded as ſhe hath rewarded others, *Chap.* 15. 5, 6. *Chap.* 18. 8.

Tenthly, the Whore of *Babylon* ſhall be

e deſtroyed, becauſe ſhe truſteth in the rm of fleſh, and glorieth in her ſtrength nd riches. *How much ſhe hath glorified her lf, and lived deliciouſly, ſo much torment and rrow give her: for ſhe ſaith in her heart, I a Queen, I am no widdow, and ſhall ſee o ſorrow therefore ſhall her plagues come,* Chap. 18. 7. Now beloved, conſider of this, nd think of this, and keep your ſelves from Babylon, that ye do not partake of her ſins, eſt ye receive of her plagues. O poor ſin-ers, if you have any love to your ſouls, if ou have any mind to be ſaved, follow the amb, that you may be ſaved by the amb.

He leads poor ſouls from darkneſs to light,
From Death to life.
From vice to vertue.
From Satan to God.
From poverty to plenty.
From ſorrow to joy.
From miſery to glory.
From an earthly Kingdom to a heavenly Kingdom.

Come ye bleſſed of my Father, inherit the Kingdom, Mat. 25. 34.

Oh the Kingdom which Chriſt leads *poor* ouls to is,

Firſt,

First, A Rich Kingdom.
Secondly, A Peaceable Kingdom.
Thirdly, A Righteous Kingdom.
Fourthly, A Bleſſed Kingdom.
Fifthly, A Glorious Kingdom.
Sixthly a Satisfying Kingdom.
Seventhly, An Univerſal Kingdom.
Eighthly, An Everlaſting Kingdom.

Oh follow the Lamb, follow the Lamb that you may be for ever glorified with the Lamb, and by the Lamb.

FINIS.